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1823-25







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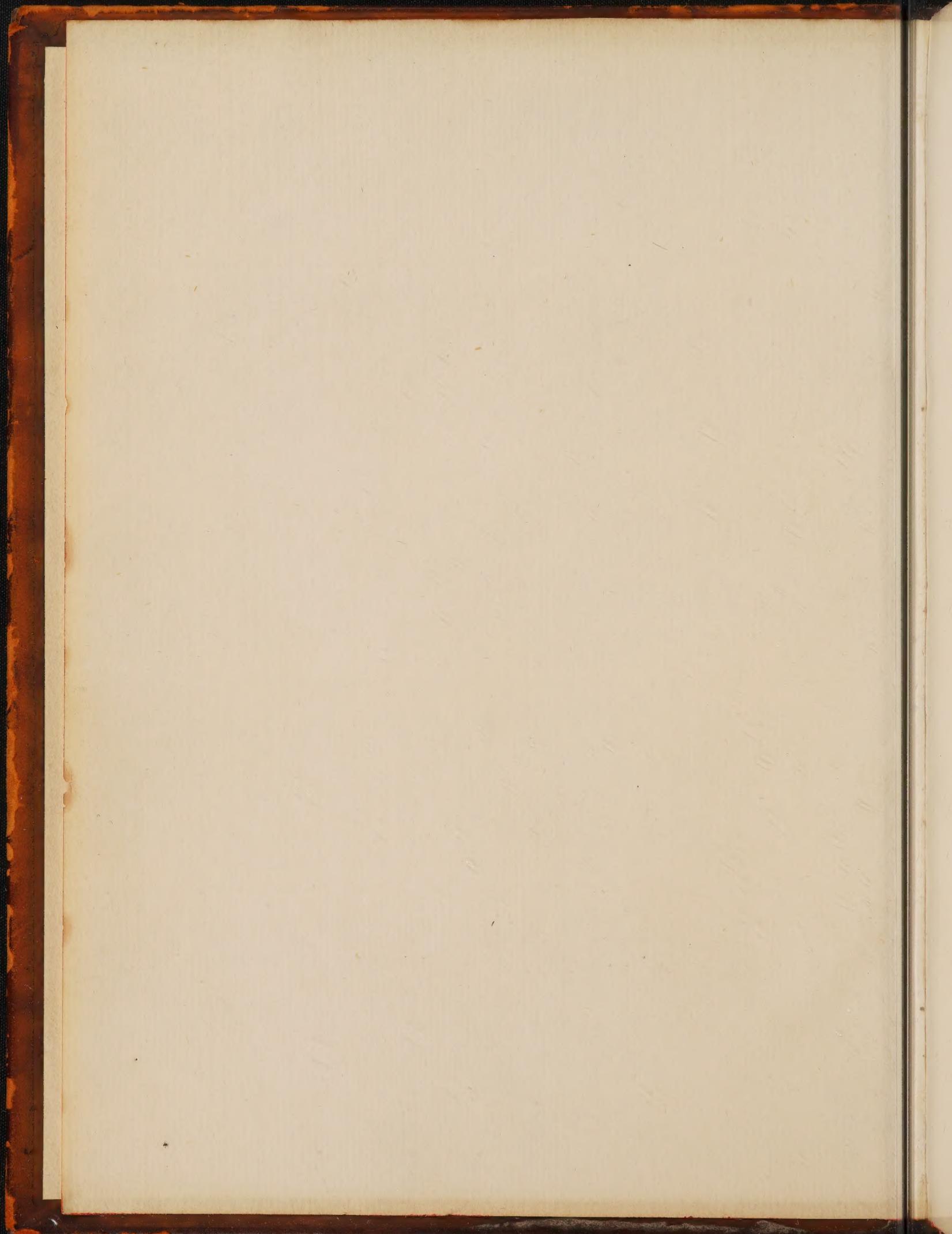
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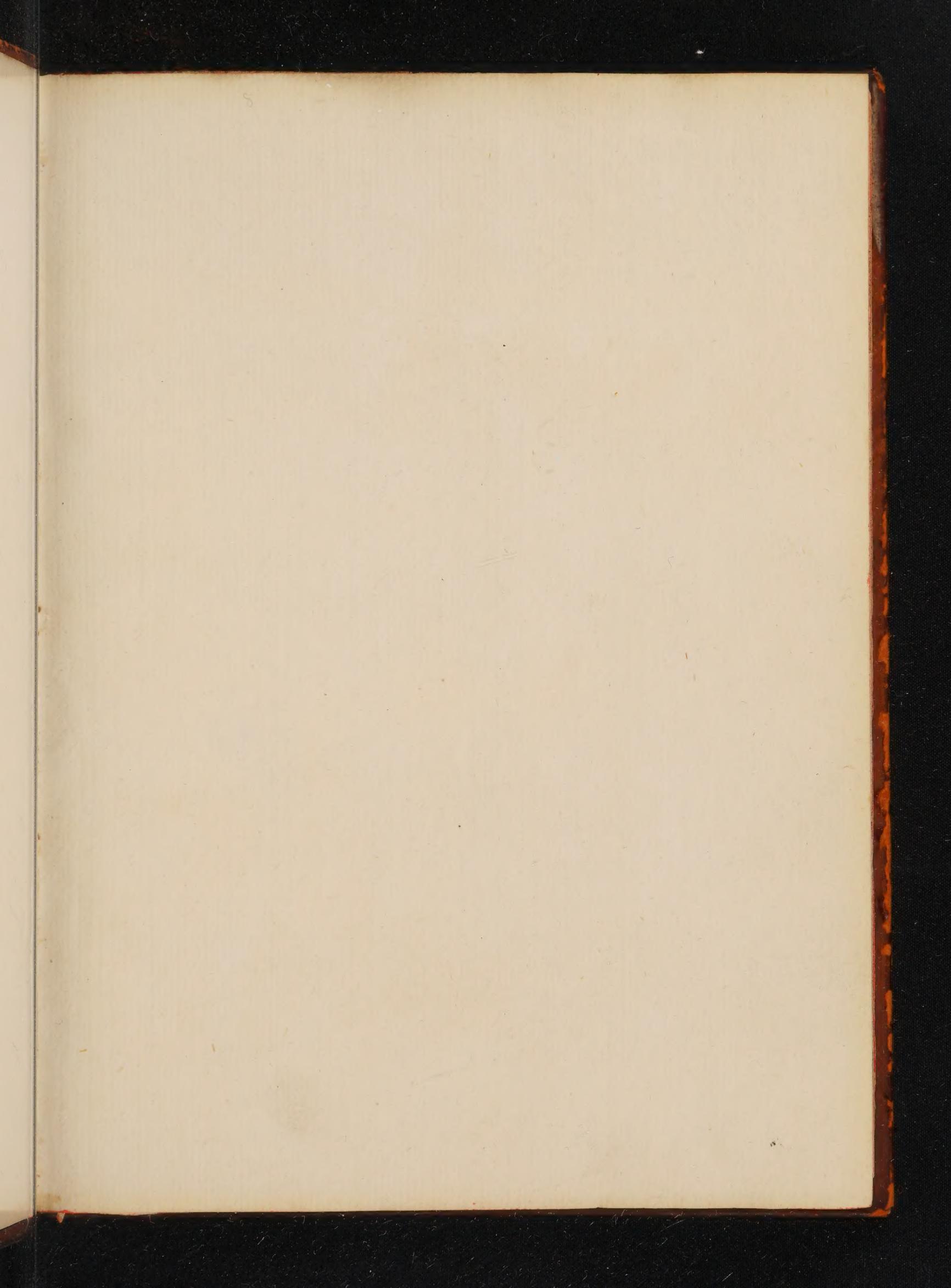
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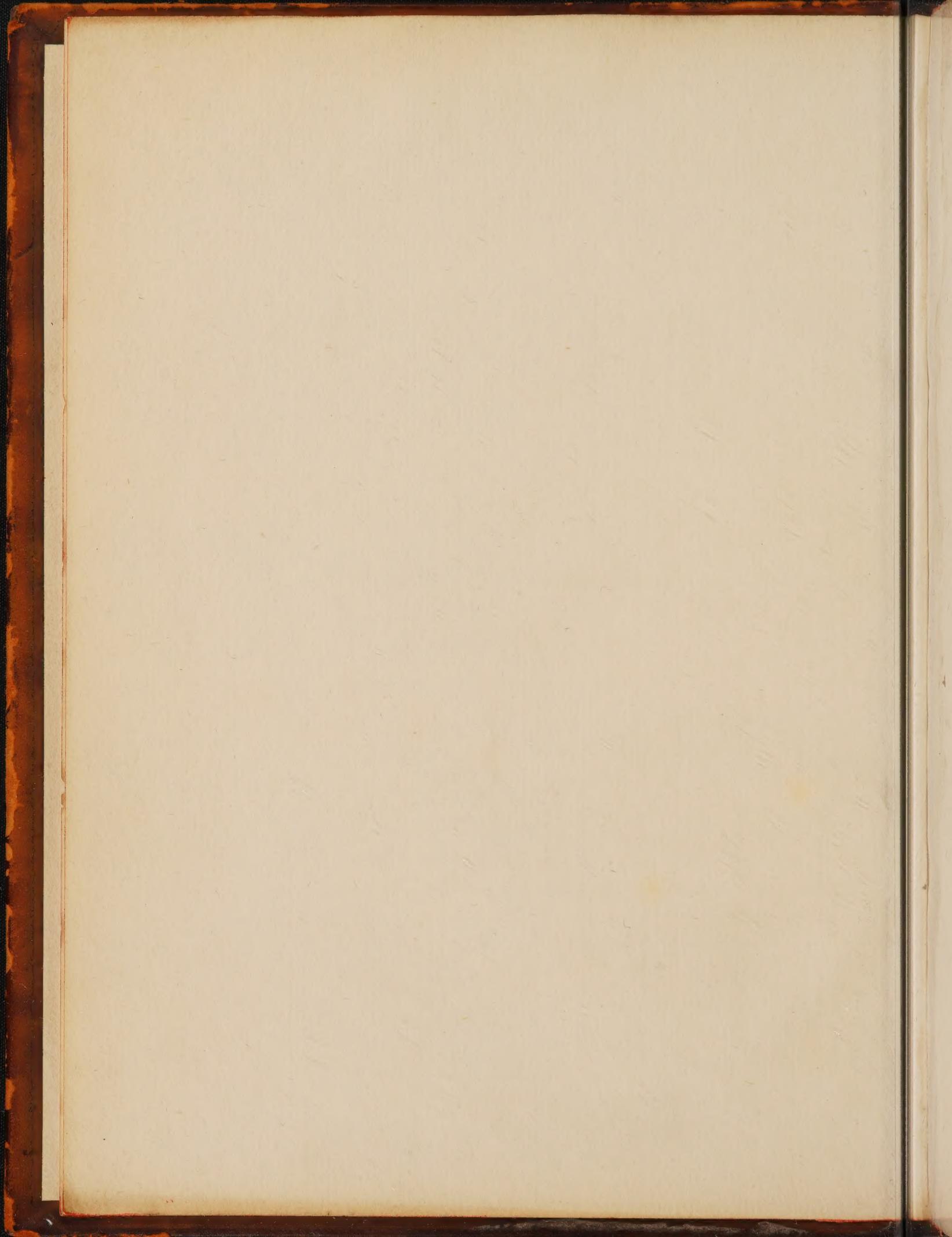
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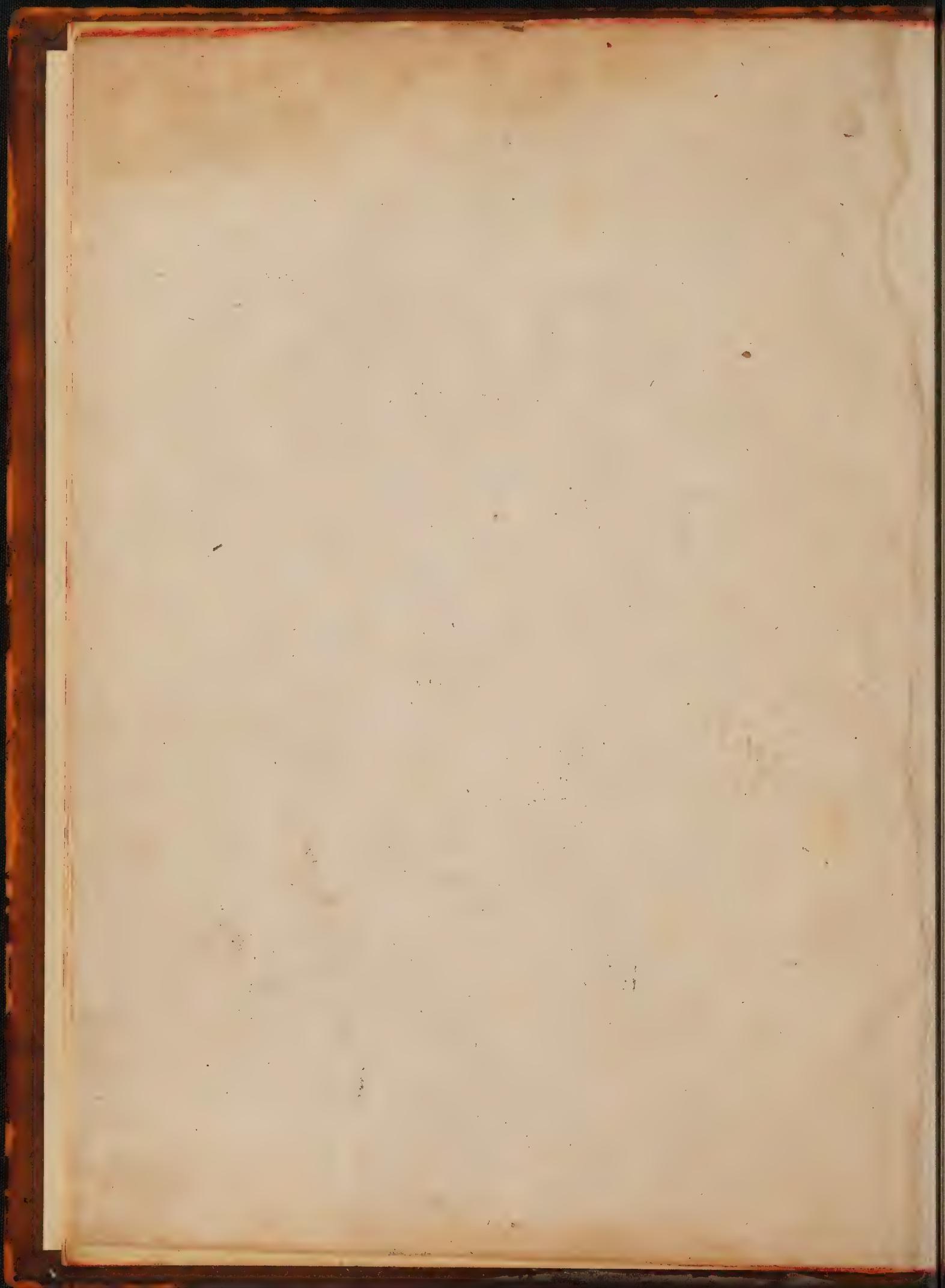
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THE
ARRAIGNMENT,
OF
VRINES:
WHEREIN ARE SET
downe the manifold errors and abuses
of ignorant Vrine-monging Empirickes,
cozening Quacksaluers, women-physitians,
and the like stiffe:

Confining the yrines within their owne lists and li-
mits; and adding such Caucats and Cautions to the in-
spection and iudgement of Diseases by the same,
as haue not hitherto by any beeene obserued.

And for the Readers recreation, illustrated with many
pleasant and delectable Histories.

Conected and gathered as well out of the most ancient, as
the moderne and late Physitians of our time, and written first in
the Latine Tongue, and diuided into three Bookes by
Peter Forrest D. in Physieke, and nativie of the
Towne of Alcmare in Holland.

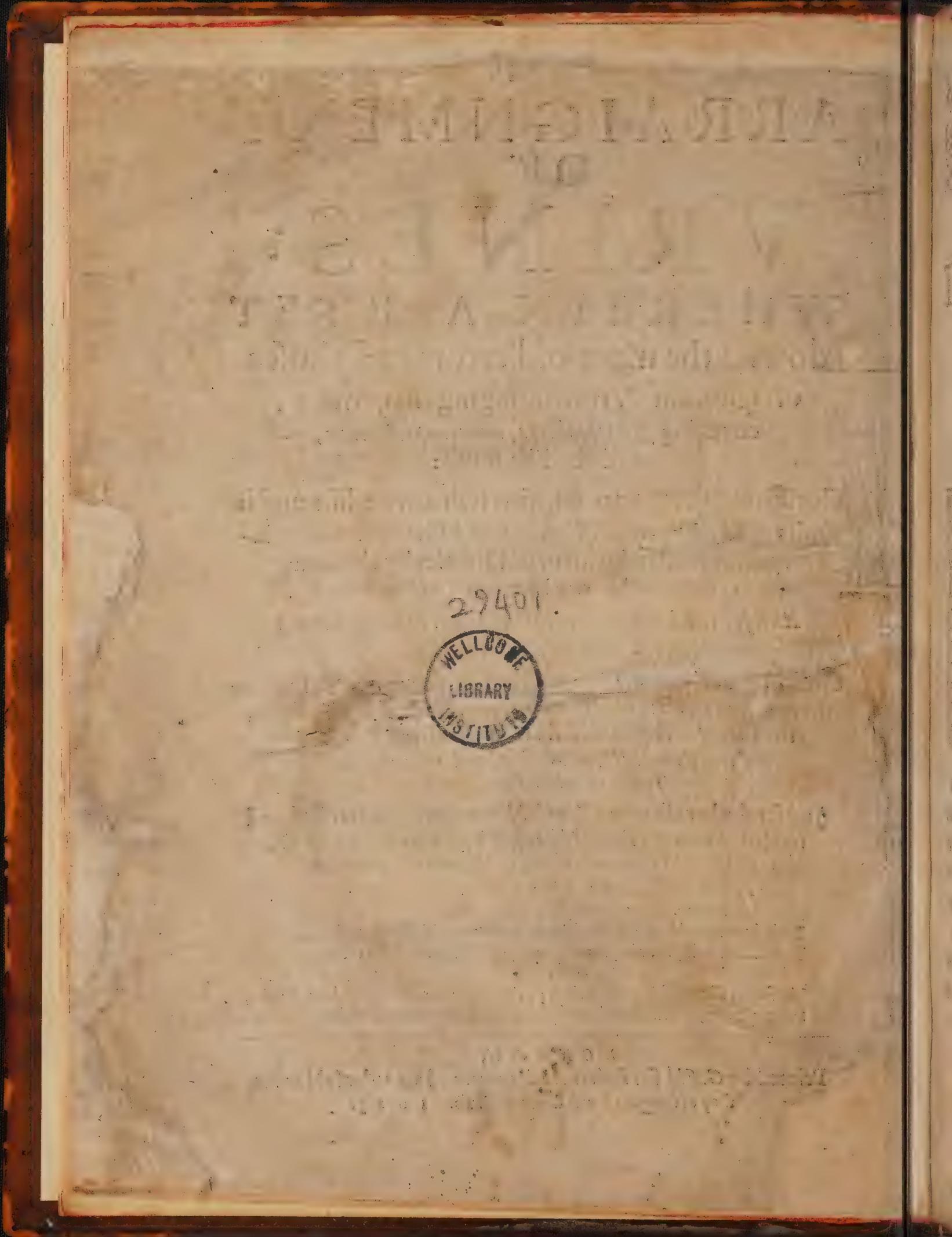
And for the benefit of our British Nations newly epitomized, and
translated into our English Tongue by I A M E S H A R T D^r,
in the foresaid Faculty, and residing in the towne of Northampton.

Fingunt se medicos omnes, Idiota, Sacerdos,
Iudeus, Monachus, Histrio, Rasor, Anus.

Each dunce would due in Physicks depth, both parish Priest and Jew;
The Barber bold, Monke, Stage-player, and eke the women crew.

Physitians all men faine themselues; Priests, Monkes, Lewes, Barbers, Foolies,
Stage-players, Women, multitudes, that never learn'd in Schooles.

L O N D O N,
Printed by G. Eld for Robert Mylbourne, and are to be sold at his
shop at the great South doore of Pauls. 1623.





T.O
THE HIGH AND
MIGHTY PRINCE
CHARLES PRINCE
OF WALES.



I was the saying of the
wifest among men,
(high & mighty Prince)
In the multitude of peo-
ple is the Kings honor,
but in the want of people
is the destruction of a
Prince. And for this
cause as well the Law
of God, as the constitu-

tions of men haue hemd in the furious affections
of vnruley and disorderly persons, lest to the detri-
ment and danger of their neighbour, they should
runne at randome beyond the rules of reason, in
murthering and massacring him whom the Al-
mighty had made according to his owne image
and holinessse. Now as there is no crime so enor-
mous, but it may be masqued with the mantle of

(*) 3 some

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some vertue : so is there a sort of people who purchasing to themselves credit, with the too-too credulous multitude, doe vnder a plausible pretence of health, not onely sucke the substance from the deluded multitude , but often precipitate their bodies into *Charons* boat. Of whom a learned late Writer said well, that these people were more pernitious to a Common-wealth, then the common cut-throats by the high-way sides. All which offenders are not a little encouraged, by the ordinary inspection of *urines*, as it is at this day not without great preiudice to the publique, euery where practised.

Amongst many who haue stood in the gap against this abuse, none hath handled this subiect more plainly and to better purpose, then this present Author, whom for this cause I haue of a stranger vndertaken to make a Free-denizon, and to speake the language of this Land. As for my selfe, silence had beene more secure, and more safe for me to haue kept within the harbor, then to launce out into the deep and tempestuous Sea of mens censorious humours. But all the barkings and snarlings of the most envious *Momes & Zoiles* being weighed in the scales against the publique good, will bee found too light, being especially shrowded vnder the wings of so mighty a *Macænas* as your selfe.

Neyther is it any new thing that great Princes haue beene affectioned faourers of *Physicke*, and *Physitians*. Hence haue we the name of *Mithridates* daign'd vnto a noble Physicall compounded

Anti-

D D I C A T O R I E .

Antidote : of *Gentius* the *Illyrian* king to the hearb *Gentian*: of *Lysimachus* to the hearb *Lysimachia*, &c But that I may come yet a little neerer, it is recorded that one of your *Highnesse* Ancestors, and sometimes King in the Northerne part of this Iland , composed certaine physicall Canons . And another King of the same descent is recorded to haue attained to that skill in curing of wounds (a branch of Surgery, being it selfe one of the parts of Physicke) that many noble Families of that Kingdome hauing from him acquired this skill, haue with their inheritances transmitted the same to their Successors. But hath not our bright morning starre , the purchaser of our *peace* , of whom your *Highnes* hath his being, and on whom the eyes of the *European Princes* are now set, as in other Arts and liberall Sciences, so likewise in this Profession, manifested so profound knowledge, as one would thinke the oracle of *Æsculapius* had beene committed to his custody ? And as the great Commander of this Vniuerse hath singled you out for a Successor to so great Countries and Kingdomes ; so doe I not doubt but he will make you such a patterne of pietie, and endue you with so noble and heroicall vertues, fit for so high and mighty a calling, as the after-ages shall haue cause to blesse the memory of your name.

And if names (*howsoever of no validity in themselves*) doe yet often call to minde the noble vertues and heroicall exploits of our Predecessors, and incite vs to a laudable imitation of the same : of what name shall we finde more magnanimous and courageous

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courageous Champions, and better acquainted with the affaires of Mars and Minerva? Amongst many I will single out but three, which shall serue in stead of many moe.

The noble and heroicall exploits of that euer-renowned worthy Champion *Charles Martell* deseruing eternall memory, the famous *Tours* can yet testifie; whereas aboue three hundred and seuenty thousand of the miscreant *Saracenicall nation*, did affright not onely *France*, but euen *Italy* it selfe, and the *Pope* notwithstanding his triple *Crowne*, with all his *Clergy*, was not a little amazed; and yet were by this valiant Champion vtterly ouerthrown, leauing their dead carkeises for a testimonie of his triumphant victory. It would be too tedious to relate the rest of his heroicall acts and exploits, as well against the fore-named Nation, as many others also.

But if I should enter vpon the acts of him who descended lineally out of his loynes in the second generation, that noble *Charles*, called, and that not without cause, *Great*, as he was not in word but in very deed also, I scarce should know where to beginne. And howbeit his famous acts against the *Saxons* and *Saracens*, and sundry other nations, together with the managing of the *Westerne Empire*, were great and glorious: yet were they farre inferiour to his other acts in planting and propagating true pietie; witnesse the foundation of so many *Churches* and religious places, with rents and reuennues allotted for the maintaining of the seruice of the Almighty. So farre did this man ex-

DEDICATORIE.

nious Monarch differ from the iudgement of the sacrilegious Church-robbing Great-men of our dayes. What shall I say of his singular loue to letters and learned men? witnesse the founding of the two famous Vniuersities of *Paris* and *Pauie*. As for his religious life in priuate, his constant and carefull performance of the duties of pietie, they are but seldome to be seene in Princes of that eminency and might. So that of him I may iustly say that he deserueth to be paralleld with the greatest Princes, and to be enrolled among the Worthies of the world.

Another great and mighty *Charles* the Christian world hath of later dayes produced: I meane that famous Emperour, the fift of that name, the glory of the *Austrian* House. Whose valiant exploits against both *Christians* and *Infidels*, together with the captiuating of the *French* King had made his name and fame immortall: if hee had not too basely abandoned himselfe to the performance of the will and pleasure of the Pope and his Shauelings, especially those lawlesse Locusts, I meane the *Loiolites*, the Pharisies of our age, and in blind zeale bathed his Blade in the blood of his most faithfull and trusty Subjects: whom therefore God suffered to be pursued by his owne Subject *Maurice Duke of Saxony*, by whom also hee was forced to yeeld to such conditions as did much offuscate the splendor of his former victories. And would to God that great *Henry of France* of famous memory, hauing taken warning by the attempt which lighted on his teeth, and not being

A circum-

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circumuented by the soft and woolly words of that cunning *Coton*, had not suffered those infernall Furies euer to take footing any more in that famous Kingdome of *France*, then perhaps, had wee not had these fires of dissention kindled, nor heard that one Subiect should unsheath his sword to bath it in his Christian brothers blood. And I hope that the Princes and Potentates of the Christian world will now learne to be wise, and to bee warned by other mens harmes. But to our *Charles* againe, I thinke it may well bee said of him as of *Danids Worthies*, that he was honourable among many, yet attained not to the former two. But one thing yet worthy remembrance in this worthy Prince I cannot passe by ; that when as that scarlet Whore, by her fawning and flattering demeanour, had drawne the affections of this Prince towards her, & according to her accustomed changeableness and mutability (especially when greater gaine is offered) shewing him a tricke of her old trade, in entertaining another louer : this generous Prince not able to digest so hainous iniurie, did captiuate the triple Crowne, sacking the seat and City of this abominable Beast, and discharging the Papall authority through all the Spanish Dominions, left worthy president to all posterity, that the Kingdome of *Spaine*, as well as her neighbour Nations, could make a pretty shift without the Papall power.

In these three Worthies all manner of morall vertues, as also whatsoeuer concerneth either military or Martiall discipline, together with the
pra-

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practices of piety and peace are liuely pourtraied and painted forth vnto vs. And our vndoubted hopes & presages of your *Highnesse* are such, that one day the very extract and quintessence of such heroicall vertues shall plainly bee seene to haue taken vp their seat and habitation in your selfe ; the ripe fruit whereof shall be reaped not by this Iland only, but by the whole Christian world, when God in his owne appointed time shall call you to sway the Scepter of these hereditary Kingdomes. Now your *Highnesse* accustomed clemency and courteous entertainment of learning with the labours of the learned, haue emboldned me, howbeit the meanest among many more able and sufficient then my selfe, to present vnto your *Highnesse* these my rude labours ; the which not my selfe alone, but many more of refined iudgement, haue thought fit to publish for the good of the publique.

Let it therefore please your *Princely* patience to accept of this first part of the first fruits of my labours, vntill the second part may see the light of the Sunne, which likewise longeth for, and relieth vpon the patronage of so great a *Prince* ; beseeching your *Highnesse* to accept of it, not according to the worth, but the will and good affection of him who doth present it. Thus did our gracious God in the building of the Tabernacle, accept as well of Goats haire and Badgers skinnes, as of siluer, and gold, and precious stones, scarlet, purple, blew, and fine linnen. And the poore Widowes mite was accepted of according to the bountiful-

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nesse of her mind. The mighty Monarch *Artaxerxes* also accepted kindly at the hand of *Sineas* the *Persian* his entertainment with a cup of cold water taken out of the Riuver *Cyrus*.

Now being conscious to my selfe, that my good and forward affection is nothing inferior, hauing no better gift for the present, I hope this my paines shall find no worse entertainment at your *Highnesse* hands. And thus shall I pray for your *Highnesse* happy and prosperous estate; with the abundance of all good things in this life, and endlesse happiness in the life to come: and shall euer remaine

*Your Highnesses most humble,
affectionate and dutifull seruant,
for euer to be commanded,*

I. H A R T.



To the courteous R E A D E R.



Entle Reader, if euer errors in any
Art proued pernicious, I thinke none
of meane capacity will deny that in the
faculty of Physicke they are not of
the least annoyance. Amongst many
others, the abuses committed in the
judgement of diseases by the inspection of the vrine onely,
haue beeene so great and so many, that for the subduing of
the same is required the helpe of some mighty Hercules.
Amongst diuers others who haue opposed themselues
against the sayd errors and abuses, none haue more fully,
and more pertinently handled this subiect then this our
Author. And because the vulgar sort of people is most
subiect to be ensnared, and most obuious to every error,
my chiefe ayme and end th:refore hath beeene, as much as
in me lyeth, to free them from imposture and cozenage,
by communicating to then this Treatise in our owne vul-
gar tongue. It cannot inleed be denied that vrines haue
for many yeares beeene mist basely abused. If I should say
that in this Kingdome this abuse hath not a little beeene
improised, I thinke I should say nothing besides the truth.
Witnessse so many ignorant Empirickes, women phy-
sicians, with a many of our saucy Surgeons, and many
moe, who by their pretended and supposed skill in the

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inspection of vrines, doe assume vnto themselves a lawlesse liberty of encroaching vpon that profession wherein they were neuer instructed nor trained vp. But at this I doe not so much maruell, but rather to see some of the Tribe of Leui, who shoulde sound out with their voyces like Trumpets against all sinnes, to be themselves inuolued in this sinne of Couetousnesse. For whatsoeuer other pretence they make, it may plainly appeare, that it is nothing else but a garment of figge leaues which will neuer couer their nakednesse. Is it not apparent that many of our Parsons and Vicars in this Kingdome, as though they were of the secret counsell of AEsculapius, or had digged out of the graue the ghost of that famous Hippocrates, or else with some Pythagoricall translation of the soules of all the most famous Physitians, the skill were conueyed vnto them; they haue like usurpers, intruded vpon other mens right? Now that preaching of the word, with the dependances of the same, and practising of Physicke, are in the word of God two seuerall distinct callings, I thinke cannot be dened. And in the second place, that the practice of the one hindreth the performance of the other as it ought: those that well weigh the weight of both callings, their seuerall subiects, large extents, paines, and labour to be employed about either of them, must needs confess, that whosoever will conscientially performe the worke of the Ministry as hee ought, shall therein finde worke enoughe without meddling with the health of the body. And besides, the prejudice to the common good, may hence evidently appeare, that often at one and the same instant, each of these callings demandeth his personall presence.

All the charge our Lord and saviour gaue to Peter,
was

to the Reader.

was to feed his flocke, and that reiterated three severall times. And this was the charge committed to all the Apostles and other Ministers of the word. As for the curing of Diseases, it was both miraculous and lasted but for a time, they being as free from couetousnesse and pecuniarie traffique, as ours at this time are addicted vnto the same. The holy Apostle Paul willeth euery man to abide in the same calling (not callings) wherein hee was called : and in another place ; Ministers must wait on the Ministry : and, Let euery man meddle with his businesse with quietnesse. Now how small account soever these men make of the ministeriall function , the charge is so great, and the account so strict, that Saint Chrysostome saith, He wondreth that any Bishop or Minister can be saued. Ammonius also being urged with a Bishopricke, cut off his right eare, that such deformity might be a Canonicall impediment. May it not then plainly appeare that Ye take too much vpon you, ye Sonnes of Leui.

Their colourable excuse of doing good to their neighbour, is to small purpose : for then were it lawfull for euery man to meddle with another mans profession, then might the Lawyer become a Physician, the Physician a Divine, and the Divine all three. Indeed the Lawyer hath likewise some cause to complaine : for some of our Parsons, I heare, are busied with making Wils and Testaments, Deeds, and Conveyances, and what not ? But the Lawyer is old enough to plead his owne cause. But God is the God of order, not of confusion ; and neuer did allow of this confused Chaos of callings.

Now as these men are iustly to be blamed, so in like manner such as are occasions of their distractions must needs

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needs also deserue some reprehensions. It is not the part of an honest man either to incourage or countenance so pernicious distractions and confusions in a Christian Common-wealth. The Princely Prophet Dauid would not drinke of the water that was purchased with the perill of mens liues. And is it not apparent that these mens negligence endangereth the soules of their flockes, while they care most for their fleeces.

But it is easier for me to reprobate this disorder, then to amend it. Would to God those that haue the salue would apply it to this sore; to the end that this foule Ulcer spread it selfe no further to the annoyance both of Church and Common-wealth. As for my selfe, the loue and respect I beare vnto the publique good, together with the vindicating of our AEsculapian Art from abuse as much as in me lyeth, haue beeene the chiefe meanes which moued me to impart these my paines to the publique, being not a little animated hereunto by the Author himselfe, who towards the latter end of this Discourse hopeth for the publication thereof in vulgar tonges. Howbeit I doe not deny but I haue euer beeene as auerse as any from the publication of any such Physick booke in our vulgar tongue, as might giue the least encouragement to ignorant Dronnes and Dunces, wherewith this Kingdome doth so abound. And I haue euer wished that some of our profession would employ their paines to some better purpose. For as the inspection of Vrines, as it is now practised is one; so is the writing or translating of Physick practicall books in the English tongue another bad which much emboldneth this kind of people to proceed in their erronious course. As for that idle and more then threed-bare obiection of the pleaders for this abuse, it is of no force nor validity;

to the Reader.

validity ; to wit, that the abuse ought not to take away the right use of the same : For while as the Booke prescribeth a remedy for the disease in generall, yet can the ignorant Reader neuer thereby collect the severall circumstances in such a case to be obserued ; as the constitution of the patient, the manifold causes which may either inhibit the exhibiting, or yet indicate the altering thereof in quantity, quality, or both, with many moe circumstan- ces, which are so many and so diuers, that they require no vulgar understanding to find them out ; howsoever, such remedies, how absurd soever, may at sometimes be seconded by a prosperous and wished for successe : which being but casuall, the cleere sighted understanding will neuer trust to. And therefore it may plainly appeare that there can be no right use of such Bookes. Besides, that they proue often occasions of procrastinating and putting off the time and opportunity of asking sound and learned aduice, vntill such time as irrecoverable occasion be past, and He that would not when he might, now may not when he would. And whereas the pleaders for this practice would seeme to haue gotten ground on vs by sheltring themselues under the shielde of the ancient Greeke Physitians, to wit, that they follow the footsteps of the famous ancient Fathers , Hippocrates, Galen, and his Apish imitator Paulus Aegineta, with many moe : It is true that these worthy ancient Writers to propagate to posterity the precepts and rules of Art, toge- ther with manifold remedies, did couch them in the Greeke tongue, the which howbeit it was their vulgar and common speech , yet neither was it their intent that they should be diuulged abroad amongst the vulgar peo- ple, neither yet could it then be so prejudiciale as now

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dayes. Good reason had they to write them in the Greecke tongue, as being very famous, and by reason of the Macedonian Monarchy vnder Alexander and his successors, besides Europe, it was farre spread in Asia, and the copiousnesse and elegancy gaue it no small grase and estimation among many Nations. Now that it was neuer the intent of these learned men that those Bookes which contained the whole mysteries of this Art should be diuulg'd abroad, may plainly appeare to all such as will not be obstinately ignorant, by the carefull keeping of them in their Temples and Oratories, their Priests and Southsayers taking charge of them: as likewise that all who did professe and practise this profession neere the space of a thousand yeares, were descended of the linage of old Æsculapius; and therefore their intent and purpose was onely to haue them inviolably kept for their successors to be trained vp in the same profession. And againe, that there was no such danger of diuulg'g them abroad in those dayes is manifest, in that the use of printing was not many hundreds of yeares after this knowne, by which means (saith a learned man) more may be in one day dispatch'd, then by more mens writings in a whole yeare.

Now among many other Physicke practicall Bookes some of our vrine bookes written in the English tongue, haue not a little emboldened a many ignorant busie-bodies to thrust their sickle into another mans haruest. Hence comes it to passe, that any idle old trot, Cobler, or Costardmonger, vpon the reading of such a booke will seem to pronounce some Delphian oracle by the vrine. The greatnessse of which abuse so much

to the Reader.

much encreased in this Kingdome, hath occasioned me to take this cause in hand. And because it doth chiestly ayme at the informing and rectifying of the iudgement of the deluded multitude, I am so farre from affecting a high and strained style, that I haue euен accommodated my words as much as I could to the capacitie of the meanest. And if this finde kinde entertainment at thy hand (kinde Reader) then shall I be encouraged to publish unto thy view another part concerning the same subiect, which I haue my selfe collected out of a great number of ancient and late Writers, the chiefe contents whereof shall be these :

The Tractate being diaided into two bookees, in the first shall be contained the authorities of some learned Physitians against this abuse in generall, and then shall the uncertainty of this signe be seene in some infirmities where it is thought to be of greatest force. Then shall follow a confutation of the vulgar opinion of discerning of women with childe, as also of the sexe by the vrine : all illustrated by the authorities of the learned at large, with pregnant proofes, and unanswerable arguments, wherunto are added some things desummed from mine owne experimentall knowledge. In the second I proceed to a more particular suruey first of the regions of the vrine, then to the substance, quantity and qualitie : and in the qualities, first to the sinell, then the chiefe colours of vries, together with their manifold severall strange contents : not omitting the circle or garland, spume or froath, and bubbles, with other contents swimming on the top. And before the Conclusion shall follow the fond and foolish conceit & opinion of some doating Alchymists

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of our times concerning the distillation of vrines. All which shall be prosecuted after the foresaid plaine and perspicuous Method.

I intreat thee therefore (courteous Reader) that thou wouldest be pleased to accept this my paines in as good part, as I haue beene willing to impart the same unto thee for thy vse and profit. And if thou wilt set partialitie and by-respects aside, I make no doubt but thou shalt see, and plainly perceiue, that the great enquest here mentioned shall finde it billa vera. And because I would take away all excuses from the delinquents, and lest with the Lewes they shall say Doth our Law condemne a man before he be heard, I will therefore deferre the further prosecuting of this busynesse vntill another Assize, to see if the offenders can say any thing for themselues. So ceasing to abuse thy patience any longer, and entreating thy charitable censure of this my rude labour, I will here take my leauue of thee vntill the next occasion.

John Howard

Thy well-wishing Friend,
JAMES HART.

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CHAP.

St. 14 Jan
27. Decr. 1656.

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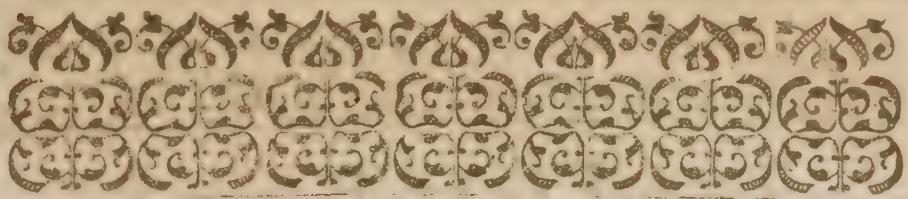
CHAP. 3. That vpon the sole inspection of the Urine, remedies ought not to be prescribed to the sicke, except the Physician being present by the, first obserue all the rest of the signes, which doe in like manner belong to the perfect knowledge of the disease.

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CHAP. 5. That remedies ought to be sought from certaire scopes and indications, for the which cause such Physicians are to be blamed, who do vnadvisedly vpon the sole sight of the urine prescribe their remedies.

CHAP. 6. Against such as doe prescribe and appoint remedies in their owne vulgar tongue, making the same common to every one.

Cour-



Ourteous Reader, the principall faults escaped, eyther
by the negligence of the Copier out of this Discourse,
or otherwise; the Author himselfe likewise being absent
and busied about other imployments, I doe here present to
thy view: and what thou shalt yet further, either in points
or otherwise obserue omitted, they shall be so small, that I
hope they shall not deserue too sharpe a censure.

P Ag. 2. line 11. reade Gordonius. p. 4. l. 4.r. into its owne, &c. l. 14. and
elsewhere, for miseraicall r. alwayses mesaraicall. p. 5. l. 33. r. into the
guts: p. 8. l. 5 r. conioyne, for containe. p. 11. l. 4 r. subiect of, &c. p. 13.
l. 21. r. on the top. p. 15. l. 4. r. Leenius. p. 20 l. 6. r. Tarequa, as also in the
marginall note, l. 25.r. principally. p. 24. l. 29 r. melancholicke p. 26. l. 32.
and elsewhere, for premises, r. alwayes premises. p. 33. l. 28. r. incident there-
vnto. p. 34 marg note, r. vrines by the powring, &c. p. 49. l. 22. and elsewhere,
for Cologue r. alwayses Cologne. p. 55. l. 12. r. Pauye. l. vlt. r. counfaile or in.
p. 69. l. 12. r. the manner. p. 74. l. 28. r. renew. p. 80. l. 18. r. hand into. p. 82
l. 35. r. any vller. p. 83. l. 19. r. it is. p. 85. l. 6. r. ingenuously. p. 86. l. 3, & 4.
r. ignorant of the state and nature of the disease. p. 93. marg note 2. r. killed
by vnskilfulness. p. 96. marg. note 2. r. Ingenuous.

THE

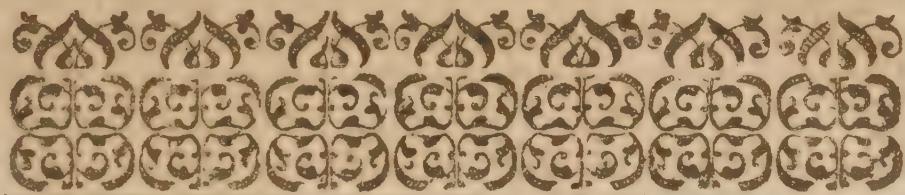


THE FIRST BOOKE.

THE ARGVMENT.

IN these three bookes the Author taketh great paines to demonstrate by solid and vnanswerable arguments, of whom, and what manner of Physician it is best and safest to aske counsell, if at any time we shall be seazed with sicknes: to wit, not of base ignorant Empirickes, vrine-mongers, water-prophets, women-physitians, and such like: but rather of the learned, skilfull and iudicious Phisitian, trained up and well experienced in his Profession. In the first Booke therefore is declared that the iudgement of diseases by the sole inspection of the vrine, is very uncer- taine and deceitfull, as also sometimes not without great danger. And to the end that this may more plainly appeare to the eyes of euery one, it is declared in the first place, what vrine is, and of what manner of substance it is engendred: as also, after what man- ner the humours are sequestred in the preparation of the blood. Afterwards also are described, the super- fluities that are engendred of the same. The causes of Vrints in every respect of the best and most laudable note, are afterwards set downe. In the last place is pro- ued and concluded, that the iudgement had by the in- spection of Vrine onely, is not sufficient to giue vs full notice of the whole nature and circumstancies of the disease, as ignorant people are for the most part (though falsly) perswaded.

THE



THE ARRAIGNMENT of V R I N E S.

CHAP. I.

What Vrine is.



Hatsoever matter is propounded (saith Cicero in his Offices) which a man doth take in hand to handle, together with the reason of the same, ought to beginne with the description or definition of the same thing, to the end we may the better understand the nature of the subject about the which the dispute is conuersant. And for this cause before wee determine this question, Whether the judgement of diseases by vrine be certaine or uncertaine; it is requisite that first of al we know what vrine is, of what manner of substance it is engendred, of what vse, or profit it is in mans body, as also by which wayes and passages it issueth out of the same. It is not therefore sufficient for a iudicious and learned Physician with the Empyricke-vrinemongers, to know, that Vrine is that which is pissed, which doth not at all declare the nature and eistence of the vrine.

Urine, therefore properly, is the superfluity of blood contained in the great veine, conueyed by the kidnois and other vrininary vessels into the bladder. But Theophilus, who after Hippocrates, Galen, and Magnus, hath written in Greeke a

B

very

Definition of
Vrine.

very compendious and succinct booke of Vrines, defineth Vrine after this manner: *Vrine is the straining through of the blood and the rest of the humours.* Some for this cause call it a superfluity like unto whey: some call it a watry superfluity: and others, the putrefaction or rottennesse of blood: But we will not wrangle about words, as better besiting some Sophister; then a good and learned Physician. And therefore following the footsteps of these our famous Physicians; Urine is nothing else but a straining of the blood and the rest of the humours, which proceed from the worke of nature. Of this opinion are Isaacus, Gorclonius, with whom also doth agree Aeluanus (not inferior to any that hath written of this subiect) calling it the straining or draining of the blood. And therfore well said Galen in these Gal lib. 5. de usu words: *To the end that the rest of the thin and watry superfluity (which we call vrine) may be separated, nature having made the Kidneys, hath placed them hard by the Liver, and to the end it might be well expelled, it hath created first a receiver, to wit, the Bladder, as it were a bottle, and at the end of the Bladder a muscle or little piece of flesh to keepe the same from unseasonable passing away.*

Now as concerning the manner how the same is engendred in our bodies, it is not to be imagined with the vulgar and ignorant sort, that all that which wee drinke is converted into vrine, no more then all that which we eate turneth into nourishment, howbeit moist things taken in great quantity are an occasion of much vrine, and yet of humide and moist diet doth often also proceed good nourishment. This I haue heard to be verified in a

A country fel-low liuing all his life time on milke onely. Country fellow called Scrooser, who vsed no other meat or drinke all his dayes, saue milke onely, and was a lusty man notwithstanding, hauing his vacuations by stoole as orderly as other healthfull men, voiding no greater flore of vrine, then any other ordinary man, all this milke-moisture notwithstanding. Now to the end wee may the better be enabled to iudge of the vncertainty of these coniectures by vrine, it is requisite in the next place to know

know the manner of the engendring of the same, of the which we doe now intend to speake.

CHAP. II.

Of the engendring of Vrine, as also of the preparing of the blood,
and the residue of the humours.

Po the end that these things may be the better by vs vnderstood, wee are to consider in the first place, that euery part of the body of man hath an *attractiue* or drawing power, by vertue of which it doth naturally draw vnto it selfe such nourishment as is proper and peculiar for the same. This office is performed sometimes by meanes of some small straight fleshy haires, or threeds as in the stomacke: sometimes againe this office is performed by the sole temperature of the part onely, as com:meth to passe in the rest of the parts of the body: and sometimes againe for the delight and pleasure of the part; and thus the mouth of the wombe draweth the seed of the man vnto it selfe. Moreouer, in the next place, the part is also endued with a *retentive* or retaining facultie, to the end it might retaine the same vntill such time as the concoction be finished, if it be nourishment, or if excrements, vntill such time as streching and reaching out the said part by the great quantity, or else by the sharpe and biting quality, or both iointly, it doth grieue and annoy the part, as manifestly is to be seene in those parts which containe a great hollownesse; such as bee the stomacke, the guts, the mother, and the bladder: and after the same manner is the infant contained in the wombe, as is the meat in the stomacke, vntill such time as either by the bignesse, the waight, the sharpnesse of the sweat, or vrine of the infant, the cotyledons, or mouthes of the small veines being burst, or yet any other causes vrging or pro-

The attractiue
faculty.

The retentive
facultie.

uoking the same, it bee forced to let goe the poore prisoner.

The concocting faculty.

Two sorts of
helpes and
aydes to nou-
rishment.

Affimilation.

The expelling
faculty.

The third is the *concocting faculty*, which changeth the nourishment into the owne proper substance, but yet after diuers and sundry wayes; for blood is speedily conuereted into flesh, but the bone as being cold and dry hath need of many moe alterations and changes. Hence also it commeth to passe that there are two sorts of helps and aydes assisting nourishment; the one which draweth the nourishment, conueyeth, containeth, and concocteth it, and then as too heauy a burthen expelleth the same. The helpes seruynge to conuey or carry the nourishment to the first concoction, are the *mouth*, the *wezand*, the *stomack*, the *guts*; to the second, the *misericall veynes*, the *liner*, the *hollow veine*; to the third, every *similar part*, as also some of the *organicall and small thredy veynes*, the which as also the greater veynes, doe prepare the food and nourishment, fitting the same for the nourishing of every part. The other sort of ayd and helpe, is that which in drawing the excrement vnto it selfe, doth separate, conuey, retaine, and in due and convenient time expell the same; such are the *Spleene*, the *Kidneys*, both the *Bladders*, together with their *orifices and concavities*, the *Guts*, especially the greater, the two *muscles called Sphyncters*, the eight *epigastricall muscles*, those muscles also which keepe in the breath, being of no small vse and profit, yea and sometimes necessary also, both in regard of the excretion of the ordure and vrine, as of the birth also. That which by this nourishing alteration doth glide vnto such parts as are already framed and made, is assimilated or made like vnto the same; and for this cause properly called *affimilation*. But by an engendring alteration, such parts are made and framed as were not before.

The fourth and the last, is that which wee commonly call the *expelling faculty*. Now when as it doth naturally expell such things as cannot be overcome, concocted, perfectly changed and conuereted into the substance of that

that part, especially such as are too· too burdensome, and doe distend and stretch out the part by too great a quantite, or yet by their sharpe quality, or both together, are noisome and offensive, it is then said well and handsomely to expell the same. This expulsion is likewise furthered by meanes of the overthwart fibres or fleshy haire in such parts as they are found, as namely in the stomacke, the guts, both the bladders, as well that of the gall, as of the vrine, the veines and arteries. *Expulsion* being contrary to *Attraction*, is oftentimes notwithstanding performed by the same passages, as casting and swallowing by the throat; the seed of generation and the birth by the necke of the mother; the distribution of the food and nourishment, the attraction of purging physicke, and the naturall voluntary expulsion of that superfluous humour into the guts, by the miseracall veines. Now these foure faculties, together with their severall functions, being vnderstood aright, the manner of the generation of the bloud will bee more plaine and conspicuous. The food being first well bruised by the teeth thereto appointed, is drawne downe into the stomacke or maw, by the throat; and being there for a certaine space retained, it is afterwards concocted into the substance of a cream-like humour called *chylus*, and from thence doth it expell the same into the guts, which in some part doe retaine it, altering, changing, and conuerting some part of the same into a substance fit for their owne nourishment, and afterwards doe expell the superfluities, when as they are ouercharged with the abundance, or yet annoyed with the acrimony and sharpnesse of the same. In the meane while the miseracall veines having their originall from the liner it selfe, by meanes of the brancky or porter veine, and are implanted in the guts them-selues, doe sucke, and as it were, milke or straine from them this concocted nourishment, (which *Physitans* doe call *chymus*) drawing and conveying the same vnto the hollow parts of the liner, presenting the same to the sanguifying or blood-making quality, and if there come no

rub or let in the way, the same is conuerted and changed into *blood*, and that afterwards more exquisitely elaborate and refined by the *blood-making power of the liver*, as is at length to be seene in Galen and diuers others after him. Being thus then conueyed to the *liver*, then ariseth as it were, a boylng, digestion, and generation of the severall humours.

*Gal. lib. 4. de vsu
part. & lib. de
natur. facul.*

*Gal. lib. 1. de
crisib.*

The vseful vtility
of the gal-bag.

This Galen illustrates by a familiar example, euen as in the new wine is the *spume* or froth swimming aboue, the dregs, the waterish humour, and that which is properly called *blood*: so likewise in the humours there is a *spume* or froth called by the name of *choler*, another crud, yet halfe concocted humour (to speake Physically) yet in election to bee *blood*, commonly called *phlegme*. There is yet moreouer another thicke and dreggy, commonly called *melancholy*. Now that which wee properly call *blood*, answering to the proper substance of wine, doth differ from the foresaid humours. That waterish humour which we call *urine*, being produced by the sole and long separation of the humours, (witnessse Galen) some doe call a thin and waterish humour, being like to that substance which wee see swimme aboue the blood after the opening of a veine. The manner of the separation of the same is thus brought to passe: The blood being now prepared, and the motion and agitation or perturbation of it being finished, the little bag appoyneted to receiue *choler*, and adhering close to the inner lap or lobe of the *liver*, draweth vnto it selfe that which is lightest and thinnest, to wit, *choler*, so called, and that for diuers needfull and necessary vses; as first, to ease and free the body from that superfluous humour; next, to wash and cleane the guts, the better and easilier to expell the fecall excrements.

The manner of This *choler* or *gall-bag*, hath a passage descending from the engendring the *liver*, implanted into the orifice of the guts, by the of the laundise. which conueyng the *choler* into the same, the greatness of the action is furthered, as also the *phlegme* adheiring to the same, is expelled: and for this we see that the excrements of a sound and healthfull man are for the most

most part of a reasonable yellowish colour, as Galen at Gal. lib. 5. d. usū
length declareth. partium.

When therefore there is any obstruction in that place, in such sort as this *choler* cannot haue a free passage into the guts, it returneth backe speedily into the gall-bag, from thence to the *liner*, after that to the *veines* proceeding from the *liner*, and then consequently passing through the same, and like sweat, piercing through the pores, or little holes of the skinne, dyes the same all euer with a yellow colour; and then are the excrements, for the most part, whitish, costiuenesse being likewise ioyned with the same, for the reason before alledged.

That which in the ebullition or concoction of blood is terrestrious, and as it were the very dregs and lees of the same, the *spleene* drawes wholly to it selfe, by a certaine drawing that which is proper and peculiar vnto it selfe) partly to the end the body may be clenched from that superfluity of melancholy, and partly also that the *spleene* may be nourished with the same.

And finally, from the *spleene* is stretched forth a little *veiny vessel* (called by the Anatomists *vas breue*) vnto the mouth of the stomacke, which conueyes thither some part of this melancholike humour, to the end that the appetite may thereby be quickned, and the stomacke bound vp and strengthned.

As for that *whey-like liquor*, which remained behind, it is drawne by the *kidneys*, by meanes of the *emulgent* or sucking veines, and so passing through the *kidneys* as it were through a colender, is straight wayes receiued into the bladder as it were a receiver or bottie, having passed first those passages fited and appropriated for this purpose, calld from this effect *sentipes*. And (which seemeth yet more strange) those pipes or passages are inserted and implaneted into the bladder by a crooked and winding way, lest any part of the vrine should from thence returne back againe into the *kidneys*: and in the *bladder* it is reserued vntill such time, as either by the abundance, or acrimony and

and sharpnesse of the same, it be forced to expell it. And most fit and conuenient it was that for the foresaid reasons the *kidneis* should be placed neere vnto the *liner*, and from the *kidneys* these crooked *urinary* passages should be produced, to vnite and containe by this meanes the *kidneys* with the *bladder*, the which in like manner was most fitly and conveniently placed in the lowest place, neere vnto the which also the superfluity and excrementitious part of the food is voided forth.

The vse of the
muscle sphyn-
ster.

Now lest this watriish exrement should be vnseasonably voyded, which might proue very prejudicall to the party, therefore was there placed a *musculous flesh* called *sphynster*, as a porter to let this guest forth whensoeuer necessity should so require, and at other times to keepe him close prisoner. Neither yet is this whole watty humour sequestred and drawne by the *kidneys*, but some part of the same reserved to further the distribution of the *blood*, otherwise so thick of it selfe, that it could not passe through the thinne and hairy *veines*, for the conuenient nourishment of the body. Now the *hollow-veine* (so called in regard of the greatnessse) runneth all along the whole body, hauing the originall from the crooked and backe part of the *liner*, as the *porter* or *branchy veine* from the hollow part of the same; by meanes of which two as purveyors, the blood is conueyed through the whole body for the nourishment thereof. Now this *blood* which is so carried to the inward parts of the body, is by that we call the *fourth concoction*, changed into the substance of *flessh*, and then doth it lose some part of the perfect rednesse which before it did enjoy, but declining into a diminished kind of whitenesse, or colour participating both of white and red, as best agreeing both with the colour of the flesh and of the blood; the residue is performed afterwards by the *similar parts*, each part drawing vnto it selfe, and changing into its owne substance that which doth best befit the nature of the same,

When therefore any part of this watriish humour being

ing left in the veines with the blood, when a veine is opened, and the blood afterwards cold, on the top of the same swimmeth that watry humour, the which being powred into an vrinall will be like vnto vrine, as being both of one and the same substance.

All these workes of nature must one well vnderstand, to the end he may the better giue assured iudgement concerning the *vrine*; all which is at great length laid before vs in the workes of the learned *Galen*. And of all that which hath beene said are our ordinary *Empirickes*, water-mongers, and *peticoni-physitians* altogether ignorant, yea most of them being so void of vnderstanding, that they are of opinion, that whatsoeuer quantity of drinke descendeth into the *stomack*, is in the same quantity voyded forth by *vrine*, the which is most false, the drinke being appropriated by reason of the liquidity of the substance, to conuey and distribute the food through the whole body, as hath beene said: the meat as also the drinke descending both by one and the same passage, are welcomed and entertained both in one and the selfe same lodging, to wit, the *stomacke* or *maw*, and not, as many idiots imagine, the meat descendeth by one, and the drinke by another passage. For daily experience doth teach vs, that when the least portion either of meat or drinke descendeth into the wind-pipe, which the vulgar call the *wrong throat*, it bringeth present danger of suffocation. Hence commeth this custome, that when in this case they cough, lest they should bee strangled, very fitly they strike them on the backe, to the end that that which is that way descended may the more easily be expelled. I deny not but that sometimes some *pot-companions* may voyd as much drinke as they powre downie their ever-thirsting throats: the like whereof also commeth to passe in the disease called *Diabetes*, the which haue their owne particular reasons, the which I doubt would proue too tedious here to relate, my purpose being not too much to abuse the Readers patience: but that it is not so ordinarily and vsually with

*Gal.lib.de na-
tural fac. & de
usu partium.*

C those

those who live a temperate and sober life, and enjoy their perfect health, of which sort of people this present Discourse is to be vnderstood, I thinke it were but superfluous and needless labour to declare.

CHAP. III.

Of the superfluities sequestred and set apart in each concoction: as also of that Urine, which is in every respect of a meane temperature, and therefore the best: and of the cause of the same.

Now because that oftentimes in diseases the Physitian is forced to haue recourse to the superfluities or excrementitious parts of the ordinary concoctions, and that partly by necessity and partly by importunity of the vulgar, and sometimes of the better and more vnderstanding sort of people also in a manner forced thereto; therefore will it not be amisse to discourse somewhat of the same.

Foure concoctions in mans body.

Superfluities of the first concoction.

Or the second.

Hippoc.lib. de elem.

Gal.lib. i. de fab. natur.

Arie.lib. i. fen. doct. 4. cap. i. de forme. dimitig.

There are then foure severall concoctions, performed in the foure severall parts of the body. The first in the stomacke or maw: the second in the branchy veine, in the miseraicall veines, and in the hollow part of the liver: the third, in the gibbons or crooked part of the same, and the veines which come from thence: the last is in the vtmost parts

of the body. The superfluities of this first concoction are as well those which are voided by the mouth, as the fæcall excrements descending into the guts. Of the second concoction which is conuersant about the blood, comprehending vnder this name the rest of the humours also; the superfluities are phlegme, choler, blacke and yellow.

Now as concerning the qualities of all the foresaid humours, their manifold diuisions, as also their dominion and reigne, according to the severall seasons in the body

of

of man, is not my purpose here to discourse, as being at great length handled in many great volumes of the ancient and moderne Physitians. The superfluity of the third concoction is the *vrine*, (the proper substance of this dis- course, and cause of the vndertaking of this taske) as also such things as are contained in the substance of the same: of the which hereafter, so farre forth as they shall make for our purpose, we will speake. Now in the fourth and last, do superabound as well such vapours as do by insen- sible transpiration issue out of the body, as the other seene sensibly, sometimes more, and sometimes lesse, to burst forth of the body, called commonly by the name of *sweat*. Of all the premisses, as also of many other things belonging thereto, are altogether ignorant our ordinary *vrine-mongers*, *Empirickes*, and *women-Physitians*, and many ordinary *Practitioners of Physicke*, who haue perhaps attained to some small smattering of learning, and yet haue neuer beene instructed in this profound faculty.

But to come now to the marrow of the matter: if all these former concoctions be performed as they ought, then hath the *vrine* theright and proper colour and substance, the contents in like manner doe keepe their owne proper place, *the residence being white, smooth, and of an equall substance*. And this manner of *vrine* is best to be di- scerned, when it commeth from a man in every respect temperate, and of a pale-golden, or *Orange* colour, and answering in proportion of quantity, to that he drinketh. If it shall so come to passe that any of the foresaid concoctions doe erre, then is the *vrine* also altered, teaching and instructing vs to find out by what causes the same is changed. For the superfluity of the humour that passeth through the whole body, being sequestred in the *vrine*, may be often seene in the vrinall. The errors committed in this kind may easily be conceiued of by the like in Ulcers: for if the matter which commeth from the same be white and smooth, having little or no ill smell at all, as also if it containe no substance of another kind, it doth de-

Hippocr. 2. pre-
dictionar. pre-
dic. 26.

An example
from Ulcers.
*Gal. lib. I. de
differ. sch. cap. 6.*

monstrate a good concoction or ripening of the same. If any of the foresaid conditions be wanting, it argueth that the concoction hath missed of its perfection: in so much that hence we may guesse if any malignity be crept into the Ulcer, if the concoction be hindred, if it grow black, or suffer any thing more or lesse, answering alike to the fault of the concoction. The like also we may see in the vynes (witnelle Galen, with whom doth *Aetnarius* also agree) that according to the concoction of the humours, the substance, colour, and contents, doe change.

But let vs yet more exactly set downe the nature and properties of an vrine in euery respect laudable and of a meane temper, that so we may the more easily discerne of such as in any respect decline from the same: Even as a Rule & Square when it is applied to any peece of wood, maketh it perfectly appeare to the eyes of euery one how crooked and bowed it is. Suppose therefore a man in the height of his health, in the flourishing spring of his age, of a mean and most temperate constitution of body, liuing on food of a good and moderate substance, exceeding neither in quantity nor quality, exercising himselfe neither too much nor too little, liuing in a healthfull Climate or Country, and season of the yeare temperate; and (as summarily I may say) in euery thing obseruing a mediocrity without the least either excesse or defect. Such a mans vryne I say vseth most commonly to be of a light or pale-golden, or orange-colour, of a meane or middle substance, answering in proportion to the quantity of that which hee hath drunke, in the which swimmeth no bubble, nor spume, in the which no lumps fall to the bottome, nor any thing sticketh to the side of the vrinall, the residue being white, smooth, equall, and euery where like unto it selfe: prouiding also that no substance like unto haires, shauings, or such like, be mingled therewith. This vryne then of all others being the best, and in euery respect keeping the meane, betokeneth perfect health: But when in any sort it declineth and swerueth from the same, we may easily vnderstand that in so farre

Properties of
the best and
most laudable
vrynes.

the

the body is fallen from the best and perfectest health. Neither are wee ignorant of the great latitude and extent of health, as also that some of the foresaid conditions rejected from the Square and Rule of the best vrine, may sometimes appeare in the vrine, of such a man as may be said in some sort to be in health.

But our meaning is in this place not of any such health as admits the least latitude or extent, but of that which is absolutely perfect, and in every respect compleat. This being by vs well vnderstood, wee may certainly know how farre any one is fallen from the highest degree of health, and so likewise of the *vrine* of such a man as *Galen Gal.lib.decrisp.* witnesseth. By that which hath beene spoken may easily *cap. 12.* be discovered and detected, the ignorance and error of the *Empirickes* and *vrine-mongers* of our time, who being altogether ignorant of that whereof wee haue lately spoken, doe most commonly shake the vrine to and fro, making as it were a confused *Chaos* of all the parts of the same: whereas the learned and iudicious *Physitian*, as well by the colour, contents, sediment, as that which swimmeth in the top (all which this base brood doth by this meanes confound) giueth forth settled and deliberate sentence. But hauing thus farre discoursed of the premises, without any further repetition, it is now more then time that we come to the discussing of this question, *Whether the judgement of Urines be certaine, and to be trusted to or not*: the which this next Chapter shall at greater length declare and set forth.

CHAP. IIII.

That the judgement of Diseases had by the sole inspection of the Urine, is uncertaine, yea oftentimes dangerous, and that wee ought not to repose any trust in the same.

It seemeth a
strange Para-
dox to the
most, but espe-
cially most ig-
norant, to
broach any
thing against
Vrines.



Ince there is nothing so hard and difficult, which wee ought not to vndertake for the loue we beare to the truth, and the attaining to the knowledge of the most worthy things: and howsoever this bee a burthen too heauy for my weake shoulders to beare; yet haue I notwithstanding vndertaken this taske, being especially rauished with the extraordinary affection I beare vnto so noble and excellent an Art, howsoever perhaps I shall broach some such points as shall little please some relishes, especially of such as are chiefe offenders in this kinde, as also of all such as are so blinded, and their eyes so dizeled with their old inueterate errors, that they cannot see the truth, how bright soever the same doe shine in the noontide of the day. It is likewise to be supposed that it will be hard to free my selfe from the hatred and indignation of a many euill-willers, while as I endeauour to free this so noble an Art from this most vncertaine, most vaine and vnprofitable coniecturing by Vrines, the which notwithstanding great preiudice to the Patients health is dayly practised in the Physicians houses. But without any longer circumstance, let vs come now to the matter in hand. If wee carry in our minds such things as haue beene lately declared, it shall be easie for vs to conceive of such things as shall now be spoken. By the Urine then are chiefly knowne the disposition of the Liver, of the Veines, and by consequent of the whole body also. We must vnderstand also that since the Blood taketh the substantiall forme from the forming power and vertue of the Liver, it commeth to passe that it answereth in equall proportion to the quality of the blood, of the which the Urine is a super-

superfluity strayned from the same by meanes of the Kidneys, according to *Theophilus*, which *Egidius* also confirmeth.

And hence it is also manifest (as the learned *Leeninus* witnesseth) that not onely the state of the Kidneys, but that also of the Liver principally, together with the infirmitie thereof, as also of the Veines, may be discerned by the Urine. Diseases of which parts may chiefly be discerned by the Urine.

Howbeit this is not alwayes vndoubtedly true, since that by accident it commeth to passe (as hereafter shall appeare) that vpon many occasions the same is altered and changed, and by consequent the Physician deceiued. And if this may befall a learned and iudicious Physician, how much more one without Art or skill, and neuer trayned vp in this Profession. Neither yet notwithstanding the abuses committed about the same, is it wholly to be rejected, but with great discretion the right and moderate vse of the same to be imbraced. And howbeit some Authors seeme sometimes to giue a great preheminence to this signe, as *Actuarius*; yet if thou lookest narrowly into their works, thou shalt finde that liberty else-where much limited and restrained and the Pulse the fecall instruments, with diuers other excretions taken into that society and fellowship. Now that Vrines are deceitfull in many diseases, were no hard matter for mee to proue, as well by reason and experience, as by authority. But if wee shall begin and instance in some particular diseases, I thinke it will make the case more plaine. The Urine then is very deceitfull in the Plague and pestilential Feuers, deceiuing often the most learned and skilfull full in the practitioners. And this I found to be too true in that memorable Plague, whereof some few yeares agoe a great number dyed in the Towne of Delfe: for when as the Vrines seemed to promise the Patients all safety and security, then were they suddenly conneyed into Charons boate. The cause that the Urine in so dangerous a case, seemeth of so laudable a condition and quality, may bee this, that the same, the matter of this disease being venomous and maligne, nature

*Actuarius lib. I.
de dis. Vrin. cap.
I.
Cap. 7.*

The reasons of
the same.

nature dare not freely assault the same, and therefore the *Vrine* (as I haue my selfe found by experience) will appeare to the eye of as laudable a condition, as that which wee haue heretofore set downe for the rule and square (as being the best) of all others.

Others, not admitting of this reason alledge another, to wit, that putrefaction hauing now seased on the *heart*, and nature being now much weakened, is not able to expell the excrements by *Vrine*, for the which cause it remaineth thin and of a good colour, nature it selfe being also weake, by reason of the putrefaction now confirmed in the substance of the *heart*: and for this cause, these *Feuers* could neuer bee discerned or knowne by the sight of the *Vrines*, but rather by their euill-fauoured smell, and stinking of their breath.

Wherefore, I advise the wise and iudicious *Physitian* to bee circumspect, lest hee be deceiued herein; and if it be possible, rather to haue recourse vnto the *Pulse*, which doth euidently declare the vigour and the weaknesse of the vitall power which vpholdeth the life. And for this cause wee may more assuredly pronounce of the issue and euent both of life and death, by the same, then by the *Vrine*.

Not onely is the *Vrine* deceitfull in the aforesaid diseases, but euen in the *Quartane* or any other intermitting *Ague*, especially if the diseased vse a good dyet; so that from the very beginning of the disease, lignes of concoction doe appear: for here the *Physitian* desirous to distinguish the seuerall times of the disease, might easily goe beside the marke. And not in these onely doth the same leaue vs without a certaine guide: but the vncertaintie hereof is in like manner discerned in all other diseases which haue their originall without the *veynes*, and that in the judgement of all the learned *Physitians* which haue written of *vrines*. Oftentimes (as is to be seene in our daily practice) the same will appeare in outward appearance inued with all the properties of a sound and healthfull mans,

Prædiction
more certaine
by the *Pulse*
then by the
Vrine in such
like Diseases.

Vrines deceit-
full in quar-
tanes and other
intermitting
Agues.

In diseases
without the
Veynes.

mans, both in substance, colour, and contents : when as notwithstanding vnavoidable Death strikes his boisterous blowes against the weake and feeble patient. This may be obserued also for the most part, whensocuer in acute, or very acute diseases, (such as are a *Pleurie*, *Inflammation of the lungs*, the *Squinse*, and others of the like nature, all which haue, as an inseparable accident, a burning Feuer conioyned with the disease) the vrine seemeth to be of a laudable condition and qualitie, the distressed party notwithstanding being liker to dye then to liue ; and so it comes to passe, that simply in it selfe being a good and laudable signe, that yet oftentimes it proueth to be mortall : and so it is apparent to any that hath eyes, how deceitfull a signe it is.

In like manner daily experience doth teach, that one and the selfe-same vrine, in substance, colour and contents, doth declare diuers, yea and sometimes also quite contrary diseases, being quite opposite one to another. As in an indifferent healthfull man, the vrine may be thin, crude, and vndigest or raw, and in such a one it doth argue euill digestion of the stomacke : the like vrine againe in acute and burning Feuers, shall signifie a *Delirious* and *Phrenzie*, and is then an infallible signe of Death, as wee haue elsewhere shewen forth by examples. This is also the iudgement of learned Hippocrates, in these words ; *When the vrine is white and cleere, especially if the same appeare in Delirations.*

One and the
selfe-same V-
rine doth often
declare diuers
and contrary
diseases.

Obseruat. medic.
lib.2 obs 15. &c
Hipp. Aphor. 72
lib.4. &
Gal. Commenc.

Galen also following the same foot-steps ; I never did see a phreneticke person with such an vrine to haue recovered. Now if such an vrine should be carried to a Physician who had not before seene the party, hee would never so much as dreame of such an acute burning Feuer.

The like also commeth to passe in a *Dropsie*, the vrine like a strumpet attyring her selfe in her brauest array, when in a *Dropsie*, as the patient is suddenly suffocate by meanes of the sudden inundation of water ouercomming the noble parts.

No lesse doth this impudent harlot deceive vs in most diseases of the *Chest*, in which we giue more credit to the *In diseases of*
Spittle the Chest.

In casting of blood, choler, &c. spittle then to the urine: so likewise in those who doe cast vp choler, phlegme, blood, &c. the urine will giue vs no notice of the decaying and perishing of the strength.

In vlcers of the throat.

No lesse deceitfull it is also in the vlcers of the throat, in the inflammation of the palate of the mouth, the Tonsils, and Squinsie, which doe sometimes strangle the sick and distressed Patient.

In Piles & haemorrhoides.

Neyther yet can it giue vs any notice of the Piles or Hemorrhoides, the swellings or risings of the fundament, as also any outward Ulcers, or Impostumes, Itch, Scabs, French-pox, all sorts of Lasks, as likewise the bloody Flux, passing the finding out by the same.

Contractions, palsies, gout, ruptures, diseases of the muscles and exten-

Besides all these, the urine can giue vs no notice of the contraction of the sinewes, palsies, diseases of the ioynts, the Sciatica, or Hip gout, the Gout in hands, or feet, all the sorts of Ruptures, the diseases of the muscles, and the outward annoyances which afflict the skinne, as also all outward tumors, risings, or swellings. All which it is not hard to declare out of Galen himselfe, (whereas Hippocrates maketh mention of Conuulsions, and other diseases of the Sinewes,) who teacheth vs, that the danger or securtie of the disease, cannot well be discerned by the concoction of the Urines.

Urins sometimes not answerable to the nature of the disease.

This may alio be added, that oftentimes in diseases the urine is of a remisse and low colour, when as it ought to be of an high; and contrariwise of an high, when as it ought to be of a low colour: the which I am able to proue both by reason, and examples.

Deceitfulness in the judge-
ment by the in-
spection of Urines, illustrated
by examples.

Suppose therefore a man of a cholerick temperature, being sickle likewise of a cholerick and hot disease, whose Urine seemeth to be of a low colour; when as neuerthelesse both in regard of the nature of the disease, and of his tem-

perature, it ought to be of an high and deepe dyed colour: For if there be any obstruction in the crooked and gibbous part of the Liner, then is the like also in the veynes, & other parts, which goe directly to the kidneyes. Now in like manner, if the other passage by the which Choler is conveyed from the Gall-bag to the Guts, to the end it may stirre vp nature

to the better expulsion of the fecall excrements contained in them, (as wee haue already said) be enlarged, then the choler which before was accustomed to passe into the bladder with the Vrine, passeth to the Guts, and there often-times causeth a flux & excoriation of the guts, for the which cause the Vrine also seemeth then to be of a remisse colour. Or if perhaps Choler shall take his way towards the Stomacke, (as sometimes it commeth to passe) it procureth both a distaste and loathing, as also casting and reaching. In like manner if it shall happen to be dispersed and spread over the whole body, it produceth that disease which we commonly call the Jaundise. But if it shall flye vp into the braine, (as in hot and acute Feuers is vsuall, as hath beene said) it causeth a phrensie. In which and the like cases, it is more then manifest that the Physician may be deceiued easily in the judgement of the Vrine: and moreouer, if hee should rashly vpon the view of such an Vrine, prescribe hot remedies, might be a meanes of shortning the Patients dayes.

In a phlegmaticke constitution againe we see the case In a phlegmaticke quite contrary, the vrine often in a cold disease, being of an tick cōstitution, high and intense, when as it ought rather to be of a low & cold diseases. and remisse colour. This commeth often to passe in the weake and feeble disposition of the Liver, the separating power thereof being then much weakened, and the humors then being confusedly melted together without any separation, in the which case the vrine wil be of a reddish colour, like unto the water wherein raw bloody flesh hath been washed.

The Vrine also is not a little dyed and coloured by reason of some great paine, howsoever it come of a cold cause, especially if the same doe inclinetowards the passages of the Vrine, Nature in all grieuances and paines sending blood and spirits to succor the same, by which means it commeth to passe, that the vrine receiueth from hence some alteration in color, as in the Colicke proceeding most commonly of a cold cause. It is no hard matter to proue the same by authorities of the most learned, ancient and

*Avicen. 2. prim.
cap. 2.*

*Gab. de Taregna
quast. 30.*

*Gal.lib. 1. decris.
cap. 7.*

*Gal.lib. 1. de
differ. Fibr.]*

*Forest. obseruat.
medic. lib. de. Feb*

famous Physicians, as hath beene already said. *Auicenna* himselfe doth confirme the same in these words; *We must not giue credy* (saith he) *to the knowledge of the disposition of the disease, which the vrine aff. raeth vs, vnlesse some certaine conditions, (which he himselfe afterwards reckneth vp,) first be obserued.* And *Gabriel de Taregna*, a follower of *Auicenna*, after many arguments, at length concludeth thus;

The signe taken from the vrine is deceyfull, and therefore doe not Physicians rashly iudge by the same onely, but doe likewise diligently enquire after other signes. For about the same manifold errors are committed, by reason the iudgement of the same is easily altered and changed, by the quantity or qualitie of dyet, or any other thing which may colour the same. With him agree *Sauonarola*, *Petrus Aponius*, or *Aponensis*, called *Conciliator*, & all other who haue written concerning *Vrines*. And that it may appeare that this is not the opinion of the *Arabian Physicians* alone, and their followers, but of the *Greeke Physicians* also, heare the learned *Galen* pronounce his opinion, which all others doe imitate and follow: *We must therefore determine, that the signes of concoction in the instruments of respiration is the spittle; of that in the veines, the Vrine; of that of the stomacke and nether bely, the grosse, or fecall excrements: And in all manner of Feuers, because they are passions, or grieuances of the veynes, (for in this kinde we doe likewise comprehend the Arteries) wee must principally haue a regard to the urines.*

And let it not seeme strange that here we comprehend the *Arteries*. For as *Galen* saith very well, that by the mediation of the *veynes* and *arteries*, the *heart* is set on fire, as also, that there can be no *Feuer*, vnlesse the *heart* be thus ouer heated, no other member hauing this prerogatiue, to communicate so great a distemper to the whole body, as wee haue else-where at large declared. And because the matter of the same may be as well in the *arteries* as in the *veynes*, hence it commeth to passe, that *Galen* speaking of the iudgement of *Urines*, doth amongst the *veynes* comprehend the *arteries*. And howbeit it be a more pure and refined

refined blood in the arteries, then in the veins: yet doth the urine notwithstanding declare the disposition of the blood contained in the same, and so consequently of the Feuer it selfe.

Moreover, since the Arteries do containe the most pure and refined blood, together with the *vitalis spiritus*, by the motion therefore of the same, commonly called the Pulse, no lesse then by the urines, do we know & discerne a feuer, together with the disposition of the heart and arteries; as also some other grievances, which by the urine, (and that for diuers causes already declared) cannot be iudged of, as Galen himselfe doth most amply and sufficiently declare.

And howsoever it be now more then manifest to the iudicious Reader, that the judgement by urines is for the most part deceitfull in other diseases then such as belong to the Liver, veynes, together with such places, as are appointed for the separation and conveyance of the urine: yet is not the same, euен in such diseases as it doth most manifestly lay open, alwayes to be trusted to. For often-times it commeth to passe, that the diseases of the Liver and of the veynes, as also Feuers, are confusedly intermingled one with another, having a certaine connexion, and as it were knitting together with other members: hence it commeth to passe that the urines, for diuers causes (which in the owne place we will relate) are easily subiect to alteration, and doe no lesse here deceiue vs, then they doe in other diseases, which they impertinently & weakly sometimes lay open. And therefore well was it said of Galen, as we haue said already, that the security of the disease cannot well be foretold by the concoction of the urine only. And for this cause in all his booke, as well concerning Feuers, as the diseases of the Liver, he putteth downe a number of other signes besides the urine. Of the same opinion is Hippocrates, as in his books is largely to be seen: so also is Actuarinus in his booke of Urines: Rhasis also, and many more.

But hauing now partly by examples, and partly by

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The Pulse as
well as the Urine to be considered in all
diseases.

*Gallib. de Puls.
cognit. differ. &
causis.*

In diseases of
the liver, veins,
& vinary pas-
sages the urine
often deceiueth
our judgments.

*Comment.lib.4. de
vict. ratione in
morb.acut.*

*Hipp.in prognost.
Actuar.m.
Rhasis.*

strong and firme reasons and authorities of the learned, declared that the iudgement of diseases by urines onely, is vncertaine, and full of fraud and deceit, and not in it selfe sufficient to giue vs notice of the whole nature and estate of the disease, we will now at greater length declare and lay open the same: this being discussed, it will evidently appear that we haue need of other signes for the better attaining to the full knowledge of the same. The which being confirmed, it shall be much more easie afterward to amend such abuses as haue since crept in and incroached vpon this iudgement by urines.

CHAP. V.

That the urine and the iudgement of diseases by the same, is not in it selfe sufficient to giue vs full notice, and satisfaction of the whole estate and nature of diseases.

Galen in arte
medic. cap. 9.

Division of the
parts of a mans
body.

The principall
and more noble
parts.

Now, to the end we may the better conceiuie this matter, wee must fetch some things from afarre, and repeat the same more particularly concerning the differences of the parts of a mans body: by this meanes we shall the more easily vnsold the question we haue in hand. Let vs heare therefore Galen himselfe speaking, as followeth: Now of the parts of a mans body there are in the whole foure differences; some of them being principall, and some againe haing their originall and beginning from them: some haue neither the rule and gouernment of others, neither yet are they governed and ruled by others, as haing from nature inbred powers, by vertue whereof they are governed: and lastly, some haue both inbred powers, as also some flowing from others. Now the principall parts are the braine, the heart, the liuer, and the stomes. Now from these haue others originall and beginning, and minister vnto them: first from the braine are deriuued the sinewes and marrow of the backe; which doe also

also minister vnto the same; likewise the arteries vnto the heart; the veines to the luer; the seed vessels to the stones: the first three being so absolutely necessary, as without any of them the life of a man is not able to subsist; howso-
ever our idle vrine-mongers doe prate strange things to the ignorant and rude multitude, as namely that these principall members may be diminished, or quite wasted away, without prejudice to the life: And thus did a Braggadesso cozening knaue make his bragges, that hee had cured a wound in the head, out of the which he had taken in a spoone a great portion of the patients braines, (and good reason, for I thinke he needed some himselfe) who did notwithstanding recover. These lying prophets will also perswade you that they can see by the vrine, that the Luer is wasted away to the bignesse of a beane, or else quite consumed away, without any portion thereof remaining.

Parts hauing
their begin-
nings from the
same, and mini-
string vnto the-

A bold and im-
pudent beast.

As for the stones, howbeit they bee not absolutely ne- Answer to an
cessary for the subsisting of the life of man (witnesse these Obiection.
lusty and insatiable in lust, gallants, who haue payed deare for their pleasure, hauing many of them both them and their yard quite rotted away with the French pox, and yet hued.) yet because they are a meanes of preseruving man-kind, therefore doth Galen reckon them vp among the noble parts.

The braine then is the fountaine and well-spring of The proper &
sense and motion, imparting the same to the whole body, peculiar vse of
by meanes of the sinewes: the heart the treasure of life, of each of the
natuall heat, and strength it selfe, which by meanes of noble parts.
the arteries it doth communicate to the whole body: the
luer the originall and well-spring of nutrition or nourish-
ment, and containing in it selfe some part of the natuall
heat which floweth from the heart, and hath againe a par-
ticipation with the whole body by meanes of the hollow
veine: the same is the spring and fountain of all the veines,
and an instrument framed by the first founder Nature, (as
we haue already said) for the better furtherance of the
blood-making power. The stones containe in themselues an
engen-

engendring power; they haue certaine vessels annexed vnto them, which likewise minister vnto the same, called by our *Anatomists*, *Preparantia testium*, the which doe cleave fast vnto them by crooked turnings and windings.

Parts or particles gouerned by themselues.

Now the particles which are gouerned by themselues, such as are the cartilages or gristles, the bones, ligaments, membranes, kernels, the fat, and the flesh it selfe, haue from Nature inbred powers, by vertue of the which they gouerne themselves. Now to gouerne the selfe, is (as well

Ammonius Agri-
col. in comment.
in art. Gal.

hath obseued *Ammonius Agricola*) to retaine and keepe fast the powers, by vertue of which the nourishment is concocted, for to them it doth belong to draw the nourishment, to retaine and keepe, to alter and change, to ioyne, vnite, and assimilate and make the same like to the substance of our bodies, as also to expell the superfluities: the which faculties and powers they receiuē, not from any other, but are inbred with themselues.

Parts which haue both inbred powers, & some againe which doe flow & spring from others.

The parts which bothe haue inbred powers, and some againe which doe flow and spring from others, are these: the lungs, the stomacke, the mother or womb, kidneyes, spleen, and such others. And thus the lungs bothe receive in and expell forth the ayre; the wombe draweth vnto it selfe the seed of generation, as also retaineth the same, and it doth also retaine the birth for a time, and in due atd conuenient time againe expelleth the same; the stomacke likewise digesteth and concocteth the food, the Kidneyes draw vnto themselues the Vrine, the spleene, the melancholike humour, & therefore is defined, *The organ or instrument appointed for the clensing & refining of the melancholy blood*. Besides these they haue yet some powers flowing from other parts, for they had need of the arteries, that by means of the same the influence of life from the heart by vertue of naturall heat and the spirits might bee conueyed vnto them: they had likewise need of the Veines to conuey nourishment vnto them from the Liver: and of the Sinewes, that by the same, sense and motion might bee derived vnto them. The Heart, which by the common consent as well of Physiti-

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ans as Philosophers, is holden to be the beginning and originall of the Arteries, had need of no Artery for it selfe, but for the benefit of others; for from the left ventricle or hollow part thereof, there spring two Arteries called *Arteria venosa*, or Vein-like Artery, and *Aorta*. The former is conueyed into the Lungs, furnishing them with some of the purest refined blood, and expelling fuliginous excrements from thence: it hath obtained the substance of a Veine, to the end it might more easily suffer dilatation with the Lungs, as likewise because in the birth yet being in the wombe, it supplyeth the place of a Veine for the nourishment of the Lungs. The Artery called *Aorta*, doth plentifully furnish and supply with vitall spirits the whole body: as soone as it hath passed out of the Heart, it produceth in the vppermost Circle of the same the Artery called *Coronaria*, which sometimes is double; immediately after, the trunke of this *Aorta* is diuided into two branche of vnequall bignesse, the vppermost being the lesser and the nethermost the bigger, &c. On which diuisions with many moe subdivisions we will not here insist, nor yet on the severall diuisions of Veines, proceeding from the Liver, and Sinewes proceeding from the Braine, referring the Reader desirous of the knowledge of the same, to the great and many volumes of our ancient and later *Anatomists*.

Now all these members doe communicate one with another, and by a certaine Sympathy or fellow-feeling, as by a certaine harmony and accord amongst themselues are mutually affected one by another. As concerning the haire and nailes, they are not properly parts of the Body, The hayre and as being depriued of life; (for the soule doth not governe nayles properly these parts, but engendreth onely the matter of the same, no parts of the body. expelling it out of the body, as being superfluous) yet doth the haire adorne and couer some parts of the same: the nailes likewise do take hold of the smallest things, they scratch and take away the filth from the body. And besides, both Hippocrates and Galen doe in many places witness of diuers Predictions taken from the nailes and

Forrest obseruat. haire in some dangerous and desperate diseases, as in a medic. lib. de fe-
bre Hætifica. Consumption of the Lungs by ulcer, or other putrefaction, &c.

as wee haue at length set forth else-where by lively ex-
amples.

Since therefore there is not one and the same difference of all the members or parts of a mans body, and there being likewise diuers receptacles of these superfluities, it must of necessity follow that there must needs bee likewise a diuers and seuerall manner of iudging of the diseases of the aforesaid parts. As since the Arteries, (as wee haue already said) haue their originall and beginning from the heart; so likewise by their perpetuall and restlesse motion, which wee commonly call the Pulse, the diseases of the Heart from whatsoeuer cause they arise, are laid open vnto vs. The which is at great length and most learnedly set downe vnto vs in those worthy bookees written by that famous Galen concerning this subiect.

The diseases also of the blood, and namely such as come by putrefaction of the same, the vrine having taken her originall from the masse of blood, and that againe from the liuer, it may declare the quantity and quality of the humours, as also the chiefe infirmities both in the liuer and blood. So in like manner the vtterance and deliuernace of our speech doth witnesse the action of the reasonable power, and by the weaknesse of the senses and motion, the defects of the braine are knowne; and yet not by these only, but also by the spittle and excrements which proceed both out of nose and eares; these being two notable passages in the palate of the mouth, that by these meanes the braines might the better be clensed from those oppressing excrements, &c.

Diseases of the head, eares, eyes, &c can-
not bee discer-
ned by the Wa-
ter.

Now from the Premises it may easily bee collected and deducted, that neither the diseases of the eyes, eares, giddenesse of the braine, memory lost, a Lethargie, Apoplexie, falling-sicknesse, madnesse, and other infirmities of the braine, can properly by the vrine be discerned: howsoeuer ignorant Empiricks and such like would faine perswade vs the contrary

trary. To attaine therefore to the right knowledge of the issue of the disease are many moe things to bee considered of, yea euен in some such diseases oftentimes, in the which the vrine may seeme most to bee trusted to. And for this cause the famous Hippocrates doth not alwayes build his judgement vpon the vrines onely; but before all (as is to bee seene in his Predictions) taketh information from the face it selfe, considering whether the nostrils bee sharpe, the eyes hollow, the temples fallen flat, the eares cold and drawne together, the skin of the browes hard, stretched out, or dry, the colour of his whole face blacke, pale or lead-coloured, or like vnto it. The same Author draweth also and collecteth some signes and tokens from the eyes themselves, the eye-lids, the nose and lips; so doth hee in like sort from the manner of lying, from the teeth, the mouth and sleepe, from the expiration and inspiration or breathing, from ulcers, and the carriage of the hands, as to snatch and pull the naps of the conerlid, motes and strawes, all which are vsually seene in acute diseases, being for the most part dangerous, if not deadly signes. He taketh also notice of the sweat, the sides of the belly, tumours, and suppuration. And againe in another place he is very circumspect in obseruing the state of the belly, loynes, and flanckes, swellings of the feet, the cold and heat of the vtmost parts, the waiste of the hands, feet, and the whole body, the nayles and stones, manner of sleeping, the fecall excrements; and finally, the vrines, casting and spitting it selfe, suppurations and abscesses. And in his third Booke of Predictions he obserueth many things in feuers, the which are to be conceiued of by the eye and presence of the Physician, and not by the vrine sent to his house. And what doth he else in his books called Porrheticks. Many other things yet hee giueth in charge in another booke De probitate, which for breuities sake we will here omit. Neither yet is any disease of the body knowne absolutely and solely by any one kind of excrement: but also by the place affected, the nature and property of the paine, together with such proper and peculiar accidents as are incident thereunto. And we may

Many things
carefully to be
considered of
in diseases be-
sides the Vrine,
which require
the personall
presence of the
Physitian.

plainly perceiue that in the members of a mans body there is not one onely passage appointed for the vnburdening the selfe of such superfluities as doe annoy it, but moe : for some diseases are discerned, as likewise ended and brought to a happy and hopefull issue by harking and spitting vp, some by vomits, stooles, urine ; and some by bleeding at the nose, by the hemorrhoides or pyles, as in men : and some by their monthly flux, as in women : some againe by sweat, by breakings forth in the skinne, by pimpels, whelkes, blisters, and the like : and some yet after another manner. Hence also well said our foresaid most renowned Hippocrates else-

Hippoc. aphor. 12 where ; As well the seasons of the yeare, as the successiue en- lib. 1. & Gal. 1. creasing of the fits, whether they come daily, every other day, or decrisp. cap. 7. by longer distance of time, shall declare unto thee the approa- ching of the fits, together with the nature and state of the di- sease also, &c. In the which places both of them make mention of diuers other signes besides the urine, which the learned Reader may there see at great length.

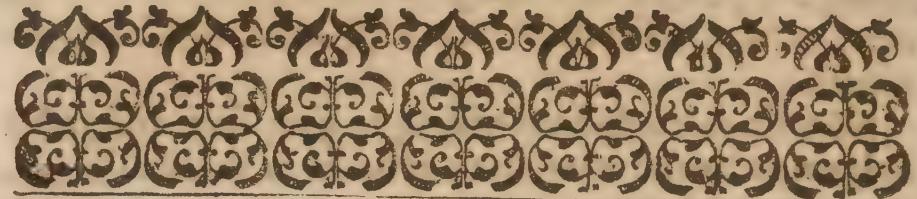
It is then apparent by the premisses, that euery severall part of the body hath the owne proper and peculiar conduits, pipes, and passages, not onely for this end and purpose, that by these excrements and superfluities which do superabound in them, wee may giue iudgement of the nature of the disease: but also to the end that the same matter (whensoeuer need requireth) may by those passages more commodiously and conueniently be conveyed and expelled out of the body, as is at length to be seene both in *Hippocrates* and *Galen*, whose words for brevity I will not rehearse. The conclusion will then be easie to be deduced from the premisses, that since there are so many severall parts of the body which haue their severall passages to vnburden their severall superfluities and excrements; all diseases cannot sufficiently be discerned nor taken notice of by the inspection of the urine onely : and therefore whosoeuer doe boldly and peremptorily maintaine and auouch the same (as commonly do urine-monger-empiricks, and a number of other such cogging knaves, women-phys- fitians,

*Hippoc. lib. de
ict. acut. Gal.
lib. 11. metb.*

farians, &c.) are, as most dangerous and pernicious members, to bee suffered in no well ordered Commonwealth.

Now since it is so hard a thing to give sure and settled judgement by the *yrine*, let vs proceed to declare the sundry causes of the alterations and changes in *yrines*, which are the chiefe occasions of the vncertainty of this signe.

E₃ THE



THE SECOND BOOKE.

THE A R E V M E N T.

IN this second Booke are layd open and declared unto vs the causes hindring and changing the true and right iudgement by vrines, the which also doe now and then deceiue the most learned and best skilled in their profession: who here haue warning giuen them, not to be deluded by such things as haue some resemblance with the vrine, by which also the uncertainty of the same is concluded. In the next place are made manifest and laid open the impostures, fraud, craft, and cunning quilletts and trickes, as also the notorious lies of these Empiricks, wandring water-mongers, &c. by which meanes they notably cozen the common and ignorant people. And in the last place is set downe the simplicity, trust, and confidence, which these poore ignorant idiots doe repose in these vaine babling, and more then sottish water-prophets: into the which snare, not only the ruder and ignorant sort of people, but euен some such also, as to the eyes of the world carry a shew of better breeding, haue to their great preiudice beene inuolued.

CHAP.



THE ARRAIGNMENT of V R I N E S.

CHAP. I.

Of the divers and sundry causes which doe hinder the iudgement by Urine.



Ow to the end that this matter may be the more iudiciously handled, many things are of vs duly and deliberately to be considered, or else we may easily goe besides the marke, as doe these ignorant asses, who giue their peremptory judgement of any *vrine* that commeth at them. In the first place then we will beginne with the *Vrinall* it selfe, in the which we are to behold the *vrine*, whereof we are to giue forth our iudgement. As and colour of concerning therefore the colour and substance thereof, the *Vrinall*. The substance of the *Vrinall* ought to be of a very thin, white, cleane and cleare glasse, to the end that the colours and contents of the *vrine* may the more exactly bee discerned and seene therein. And this is the opinion of *Aetuarius* also, and likewise of *Auicenna*. Such therefore as are of a greenish, yellowish, or yet of any other colour, as also such as haue any rough spots or prints in them, how cleere or thin soever the *vrinall* it selfe be, are altogether to be rejected, for all the aforesaid defects may bee a meanes to alter and change,

*Aetuar. lib. de
iudiciis urina-
rum. cap. 1 de dif-
matularum.*

Of the diuers
shapes and
fashions of
Vrinals.

The best fashiō
of Vrinals.

The fir & pro-
per time of in-
spection of
vrines.

change, as well the colour, as the contents of the vrine. Of no lesse moment, is the shape, fashion or forme of the Vrinall, the which doe much differ and vary, and therefore the judgement of the vrine is also by the same in some sort hindred. For in Vrinals which are very wide, and the quantity of vrine but small, the same by reason of the wide-nesse of the Vrinall, is so dispersed that we cannot well discerne what height the contents doe take vp, the whole vrine it selte with all the contents being so little eleuated in the same. Vrinals also too long, narrow at the top and wide at the bottome, are not to be allowed of. Some again are vsed in some parts of France plaine and flat bottomed, without any sphericall roundnesse, but rise vp all alike, not vnlike to some wine cups which we vse to drinke in, and such are altogether vnfitt for this end and purpose. The best then and most commodious, and fit for this purpose, are (according to *Aetuarins*) such as haue narrow and not flat bottomes, rising vp wider and wider, much like the fashion of a pine apple turned vp side downe: and of this fashion as being most commodious euery way, doe the *Italian Physicians* for the most part vse. And of this same opinion is *Michael Savonarola*, following in this also the authority of *Avicenna*. As for *Empiricks*, *women-physicians*, and such other, they little regard the forme or fashions, colour, or any thing else which concerneth the Vrinall, their aduice being all one whether the Vrinall bee thicke or thinne, greene, red, or yellow, or yet of any other colour.

Now from the Vrinall let vs come to the houre, proper and fit time for the inspection of the vrine. According to the vncontrolled custome therefore of all *Physicians*, that vrine is to be viewed which was made in the night time, after the first sleepe: for then ordinarily and in most people, is the first concoction, which is performed in the stomake and liner, accomplished; the which in the most part of people vseth most commonly to be finished in six or seuen houres after the houre of supper, howbeit in some sooner,

sooner, as in children and such as are lusty, and in the prime of their age; but in old men and the weaker sort, later. The *urine* then made about this time doth commonly retaine its owne proper vigour and force, for if it be longer kept, it is parched vp and dried with heat, from whence it commeth to passe that the liuely colour of the same is changed. Besides, in the night time the concoction is much better performed then in the day, the body being then freed from immoderate and violent exercises, as also the mind more free from cares and all manner of perturbations. Hence also it commeth to passe that wee may more easily and evidently know either security or danger by that *urine* which is made in the morning, then by that which was made either after or yet a long time before. We may notwithstanding reserue and keepe each *urine* made in the night by it selfe in severall *urinals*, and so looke vpon each of them severally, to the end we may the more easily discerne the changes and alterations of each one from the other. This the *Italian Physicians* doe for the most part obserue in their common practice with their patients: neither yet doe they view those onely made in the night and in the morning, but also such as are made in the day time: and that by reason as well feuers as other diseases doe trouble and molest vs sometimes more in the day, and sometimes more in the night time: and this custome I could wish all other *Physicians* to imitate and follow, to the intent they might see all the alterations and changes incident therein.

Notwithstanding, as well in sicknesse as in health, make choice chiefly of such as are made towards the morning, as *Avicenna* also willeth. Of this matter *Actuarius* giueth vs large and ample instructions, whose words for brevity I will here omit. Now the time of inspection of an *urine*, (according to *Avicenna*) ought to be within the space of an houre or little more after it is made. Of this opinion also was *Gordonius*, who wished that as soone as the *urine* was made it shoulde presently be put into a glasse *urinal*,

F

and

*Actuar. lib. de iudiciis urine.**Cap. 3.**Avicen.lib. I.**Fen. 2. cap. I. de urinis.**Gordonius cap. 3.
tr. statu de urinis.*

and in the patients owne house shewed vnto the *Physitian*, as also that after a little while he should againe view the same, to see whether it had settled any residence or not: and not yet with this content, review the same the third time, or ofter if need be, and that the better to obserue and discerne the diuision of the regions and contents thereof. All these things likewise would hee haue done within the space of an houre, for after the aforesaid space, euен according to *Avicenna* himselfe, scarce can one giue any certayne iudgement thereby, by reason that commonly in a little time the colour is somewhat changed, and the substance thereof more thickned, for the heat of it being changed, the residence is disioyned and dissolued, which maketh the substance thicker.

This vulgar & base manner of inspection of vrines unknowne to the ancients.

The powring forth of one vessell into another are harder to be judged.

This vulgar & ordinary manner of inspection of *vrines* is not at all therefore to be regarded, the which none of those ancient *Physitians*, *Hippocrates*, *Galen*, & the rest did vse and practise. The best and most iudicious and ingenious *Physitians* of our time also, howsocuer *custome* like a tyrant hath so preuailed, that sometimes euen against their wils they are forced thereunto: yet it is much displeasing to them, and doe ingenuously acknowledge that they can better discern of the state of their Patient by once viewing of him then by ten or twenty seuerall inspections of his *vrine*. The powring forth of the *vrine* from one vessell into another, may alter and marre the iudgement thereof, if the *vrinall* or pot out of the which it is powred, were neuer so cleane, which is yet but seldome.

The reason of this vncertainty is, because the *contents*, *bubbles*, or *spume* and *residence*, are so shuffled out of their owne proper places, and so confounded, that they cannot well be discerned. If moreouer a thicke *vrine* shall be offered to thy consideration, which shall need to be dissolued by the heat of the fire or warme water, thou must not pronounce thy iudgement thereon, vntill such time as it be settled againe: and besides, being once changed or altered by the fire, the iudgement by the same becommeth

the

then much more suspected. Moreover, such powred out vrines, although they were not thicke, but very thin, yet cannot on a sudden be considered of, vntill such time as the residence be gathered together againe, hauing also endured some dammage by meanes of the powring forth.

Againe, we must well consider of the nature of the place, wherein we are to passe our iudgement of vrines, for neither must the light be too great, as where the Sun shineth with his bright beames, for this might make the colour of the vrine seeme more remisse then it is indeed; as also too darke a place may produce the contrary effect: wherefore the surest and safest is, to make choice of a place neither too darke nor yet too light.

Some things there are also from which the vrine must be kept, to the end thou mayest give the more assurred and settled iudgement concerning the same. In the first place, it must bee carefully kept from great motion, shaking, or agitation, as hath beene already touched. In the next place, it must be also well kept from cold, especially from frost, which causeth the same sooner to thicken, destroying in such sort the naturall heat thercof, that howsoever it bee dissolved by the heat of the fire, yet neuer commeth againe to the owne perfect nature and consistence which first it had. Alike carefull must we be (witnessse *Avicenna*, and diuers other *Physitians*) in keeping it from heat, from the heat, as being a like inconuenience procured by the same, in that it hindreth the gathering together of the residence, making a great disturbance and halfe ebullition therein, for the which cause it ought to be kept from the fire. Hence also is euinced the error of such as dissolving a thicke, muddy, and corrupt vrine by the heat of the fire or warme water, doe immedately giue iudgement thereof before it be fully settled. And oftentimes it commeth to passe, that such vrines rather bubble vp then are truly indeed dissolved. But if thou wilt let them without warming settle to the bottome, thou shalt there see a certayne thickish matter like vnto ashes settle downe, which

The place pro-
per for the in-
spection of
Vrine.

The Vrine
must be kept
from shaking
and motion,
as also from
cold.

It must be kept
from heat.

Euery thicke
vrine is not to
be dissolved by
the heat of the
fire or warme
water.

yet notwithstanding is no proper residence, and in the vpper part of the Vrinall all will be cleare.

Such Urines therefore as at the first making are thicke and muddy, it were best to let settle of themselues; for selome are such Urines dissolved with the fire, or at least very hardly, as we have already said.

Now such againe as when they are first made are thin, and after a little space by meanes of the cold ayre doe againe thicken and congeale, such I say it were farre better to view before they thicken; yet if this cannot bee so conveniently effected, then may the same againe be dissolved, and yet this inspection will never be freed from suspition, as wee haue lately said. Not onely ought the Urines carefully to be kept from the Premises, but euен from the wind also, lest they bee troubled, and the residence seuered and dispersed, &c.

Besides the former Cauects, wee must likewise looke that the Urine we are to give iudgement vpon bee whole. This argueth the error of such, as making a great quantity of Urine doe not shew it all to the Physician, but a part of the same onely, which often commeth to passe in such as are troubled with the disease called *Diabete*. Neither yet are they without blame, who doe offer vnto the view of the Physician diuers Urines in stead of one and the same, made a little space one after another, as especially our Countrey people are accustomed sometimes to doe, and such especially as make but a little quantity at severall times: for their opinion is, that the greater quantity of Urine there is, the more settled and assured judgement may bee giuen thereby. The vrinall must in like manner bee cleared & wel scoured from all ordure and filth, and not as the custome of the Country people is, to put their Urines in old stincking bottles, lying it may be in the dust or smoake at twelue-month, and in the which haue beeene contained oyle, incke, vinegar, vernice, neuer so much as once wash-ed out of them.

There bee yet many moe causes as well inward as outward,

From the
winde,

It must bee
whole.

The Vrinall
must be cleane.

ward, which make the judgement of the *Vrines vncertaine*, which may be a sufficient proofe and witnesse of the vncertainty thereof, as being subiect every houre and moment to so many changes and alterations. The *Urine* The quantity then is very much altered and changed by the excessiue quantity of food which wee vse: for if any one shall with too great a quantity of meate or drinke overcharge his *stomacke*, naturall heat being oppreised, and crude and raw humours engendred, such a ones *Vrine* shall bee white and pale-coloured. If againe one shall content himselfe with a small portion of meate and drinke, naturall heat shall bee more lively and quicke, by which meanes also it commeth to passe that some small quantity of that which shall nourish the body, is turned to Choler, and so coloureth the *Urine*: and for this cause the *Urine* of such as fast is of a fiery saffron-colour, thin withall, having but a small residence.

The *urine* of such as are oppressed with famine, according to *Aetnarius*, is thin, white, and without residence, and may withall be seene a certaine bright shining in the same. No lesse doth the quality of the food alter and change it; for hot things inflame the same, making it appeare of a high colour; cold things on the contrary doe abate and diminish it, which may most manifestly be seene in those who drinke water abundantly. The like alteration commeth to passe by taking inwardly any substance which dyeth or coloureth the *urine*; and thus doe *Rhubarb* and *Saffron* dye the same of a yellowish colour, *Cassia* with a blackish, *Gallers* with a greenish colour; salt meates make it also of a blackish. *Auicenna* therefore giues vs warning that wee give no judgement of the *Vrine* of one that drinketh water, vseth long abstinence, that in his meate or drinke vseth any colouring medicine, or yet that had taken any attractive medicine, as purging *choler*, *pblemme* or *melancholy*; for those doe in like manner colour the *urine*: but such Physicke especially as doth purge and cleane by the *urine*. It may then easily appeare that hot

Hot or cold
things doe
change and al-
ter the Vrine.

things, such as are *Garlick*, *Onions*, *Pepper*, *Ginger*, and the like splices, as also *Aqua-vite*, and other such strong waters, as *Wine* also, doe somewhat alter and change the colour of the *vrine*: cold things againe, as *Lettice*, *Purcelane*, *Fish*, &c. doe abate the colour of the same. *Dantzicke Beere* will engender so high and intense a darke yellow colour in the *Vrine*, that any one ignorant of their drinking thereof, would easily bee induced to beleue the party were mightily oppressed with the laundise. It is therefore very requisite, diligently to enquire out the causes of this change and alteration in the *Vrine*, or else wee may easily bee deceived in our judgement.

I haue knowne some who in their perfect health had naturally their *vrine* so red and high coloured, that any man would haue iudged them to haue beeene vexed with a Feuer. It were best therefore, if it were possible, that the *Physitian* should before in the time of thy health be acquainted with thy ordinary *Vrine*; so should hee bee more able in time of sicknesse to iudge of the fayling and declining thereof from that it was wont to bee in health. And for this cause it is not amisse that one should bee well skilled and exercised in the seuerall Constitutions, which doe produce diuers and differing *Vrines*. *Cholerick* persons and *Sanguine* therfore, haue their *vrines* of a high, but the *phlegmaticke* and *Melancholick* of a paler colour. For if in a cold complexion the *Vrine* bee high coloured, it may signifie a Feuer, by reason it differeth much from that which is ordinary at other times, when as in a hotter Constitution it might signifie no such swaruing or failing from the naturall course. In like manner also, if with a hot Constitution a Feuer bee conioyned, and the *Vrine* bee pale coloured, it is a signe that the disease is like to be long, as also it scarce proues to be a good signe, in regard the *Vrine* doth so farre swarue and decline from the own proper and naturall colour.

Besides all the premisses, strong and violent exercises doe inflame the humours and spirits, and by that meanes colour

The seuerall
Constitutions
produce seuerall
sorts of
Vrines.

Strong and vi-
olent exercises,
watching, pas-
sions of the
minde, repleti-
on and inaniti-
on doe alter
both the colour
and substance
of the *Vrine*.

colour the Urine, making by consequence the judgement of it more hard and difficult. Watchings, passions of the minde, repletion and inanition doe alter also as well the colour as the substance thereof. The Urine is also altered according to the profession or course of life, vnto the which a man betaketh himselfe. And thus *Scriuners*, *Shoo-makers*, *Taylors*, *Fishermen*, and such as lead a sitting life, haue for the most part their vrine of a lighter and paler colour then others. On the contrary, *Smiths*, *Husbandmen*, *Day-labourers*, *Wrestlers*, & the like, haue it most commonly of a higher colour.

The Sexe likewise doth produce no lesse alteration and change: for a mans Urine is for the most part of a higher colour, and the womans of a paler, with a more compact and better gathered together residence then a mans. And howsoeuer some haue laboured to teach how a womans Urine may bee discerned from a mans, and on the contrary a mans from a womans; yet in regard of the mutability and manifold hinderances which may occurre, it is a very hard and difficult matter, (whatsoeuer ignorant Empiricks, Women-Physicians, and the rest of the like rabble would seeme to perswade) to bring to passe: but that he shall often bewray his error and ignorance.

The Urine is no lesse altered in regard of the age, a young sucking childs vrine being of all others most inconstant, by reason that naturall heat in that age is almost drowned vp with superabundant moysture: but when they grow to riper yeares then doth the vrine still alter according to their age, each age often differing somewhat from another both in colour and contents. And in generall, the neerer one growes to his consisting age, the higher in colour is the vrine, vntill it attaine vnto a perfect and bright golden colour, and the fewer contents it hath: againe, after that time beginneth it to decline towards the white colour, the contents also increasing as the party goeth backwards towards old age.

And therefore it is requisite to know the proper vrine
of

The Profession
or course of
life.

of euery age, to the end wee may the better know in sicknesse how farre it doth differ from that it was in health: for if a childe hauing an ague, hath with the same a watriish *urine*, it is dangerous, especially if the concocting power bee strong. In an old man an high coloured *urine* is very dangerous, in regard it argueth an excessiue heat, which so much moisture cannot quench. The seasons of the yeare also carry with them some stroke in the alteration of the *urine*; for in Summer the *urines* are high coloured, and in Winter againe lower; in other seasons of the yeare more temperate. Of this doth *Aetuarius* discourse at great length.

The seasons of
the yeare.

*Lib. de Iud. Vri.
Cap. 8.*

The Country
and Climate.

The Dyt.

The structure
and composi-
on of the body.

The like may be said of the Country or Climate where in one liueth; for such as dwell in hot Countries, haue commonly high-coloured *urines*, in cold Countries contrariwise. The dyet likewise according to the quality of the same, hot or cold, moist or dry, may breed some alteration in the *urine*. And thus meates of a good and laudable substance and easie of digestion, doe engender such *urines* as a temperate complexion vseth to produce: and on the contrary, meates of euill quality and hard of digestion doe engender *urines* of diuers colours, and thin, with strange contents, &c.

And finally, the structure and composition of the body breedeth some alteration in this busynesse: for such as are thicke, fat, and corpulent, haue most commonly very pale and low-coloured *urines*, such almost as they who are pampered vp and liue in pleasure and idlenesse: But such as are leane and slender haue it high coloured.

All the Premises then being duely obserued, wee may the more easily conclude that the iudgement had by the *urine* is very inconstant, and oftentimes also very vncertaine; but rightly to obserue the former conditions doth require a *Physitian* of excellent wit and extraordinary judgement. If the case stand thus, what shall wee say not onely of *Empiricks*, *Women-Physitians*, but also of many others, who were never trained vp in this skill, and therefore

fore must of necessity faile farre more then the former, as walking without any guide in a great wildernesse: and therefore whatsoeuer such people performe is but onely casuall, not proceeding from eyther skill or knowledge. But leauing a little while, these cogging and cozening Impostors, vntill such time as we meet with them againe, and talke with them at more length; let vs proceed to declare how that oftentimes the best skilled Physicians may be by the urine deceipted, if they shall chance too much to relye vpon the same.

C H A P. II.

After what manner it commeth to passe that sometimes famous Physicians, not a little skilled in their profession, may in the judgement of urines be deceived.

Hat the most expert and skilfull Physicians may be easily deceipted in the iudgement of an urine, may easily appeare in the Plague or Pestilence; in the which the urine often offereth it selfe to the eye, like a faire painted strumpet, where no danger at all is to be discerned, if all the eyes of Argus, or of the sharp-sighted Linceus, were looking on, when notwithstanding, often in an instant, the poore patient payeth that debt which the greatest Monarchs must in their owne persons satisfie, whensoeuer it shall please the creditor to call for the same. The ignorant Empiricke and the like, will be straight confounded, as making no question of the parties recovery, whereas the learned Physician may haue as yet recourse to the Pulse, as a more certaine signe (if hee dare aduenture his person, especially in diseases of the like nature and kinde) whereas the other is not able to give any iudgement thereby.

The Pulse therefore, as well here, as in many other diseases, hath a greater prerogatiue then the urine, especially in all such diseases, wherein the vitall powers are endamaged,

Urines may deceipte the best Physician in the Plague.

ged, giving vs perfect notice of the strength or weaknes
of the Patient, the which the urine will neuer performe.
Hence this verse,

Urinæ fraudes, aperit discretio Pulsus.

*The skil which Urine doth conceale,
The Pulse the same to vs doth reueale.*

The Pulse in
many diseases of
the greater memet
urine againe of some others ; yet so as both ought to con-
then the urine. The Pulse then doth more certainly informe our iudge-
ment concerning the nature and state of some diseases : the
curre together, as also diuers other signes, whereof wee
haue said somewhat already.

History.

Now to our purpose : the vncertainty of the Urine did
plainly appeare to my selfe, the other day in a Patient I
went to visit at the Hage. At my comming thither, and
entring into the Hall, before I came at himselfe, I viewed
his water, and found it to be very thin, white, and cleare
like well-water : Insomuch as I would neuer haue dre-
amed of any *burning Feuer*, of the which neverthelesse they
told me he lay sicke. Comming afterwards within the
roome wherein he lay, hauing also touched his Pulse, as
likewise well viewed his face and euery part of the same,
and after narrow inquiry of all that passed about the sicke,
by meanes of the other Phyitian then present, and the
rest of his friends : I did there declare vnto them, that not
only he was sicke of a *burning Feuer*, but that likewise on
the same day, being the seventh and *criticall*, he would fall
into a *deliration* ; then considering againe his strength, I
foretold them, that not only would he fall into a *delira-
tion* and rauing, but that also on the next day following
he would dye rauing, and that by reason of his thinne and
Aphor. 72. lib. 4. crude urine, according to the prediction of Hippocrates. All
the which accordingly came to passe, which purchased
me no small praise and credit in that place and Countrey
round about. Now had I trusted to the urine onely, I
should haue iudged nothing else, save some indigestion

or

or crudite in the stomach, which such an vrine may also signifie; but my personall presence, by meanes of the pulse and other signes, discouered that vnto mee which no vrine could euer haue reuealed.

Beasts also make sometimes vrines not vnlke vnto a mans, witnesse the famous Hippocrates, in these words, Aphor.70. lib.4.
W^hosoever maketh a troubled and thicke vrine, like unto a horse, mare, &c. such eyther are, or shortly shall be troubled with head-ach. If any then would be so malitious or perverse (as sometime it hath beeene obserued) as to offer the same to a Physician to passe his opinion vpon the same in stead of a mans or womans, this might indeed redound to the confusion of an impostorous Empiricke, woman-physician, or such ordinary vrine-mongers, as doe peremptorily pronounce that they are able to discerne any thing by the vrine: but I see not how this can impeach the credit and reputation of the learned and iudicious Physician, who doth not leane vpon this broken Reed, but comparring all the signes together, giueth sure and solid iudgement concerning the state and nature of the disease.

But if these ignorant Idiots were narrowly pryd into, one might take them often tripping after as grosse a manner as was a certaine woman in Holland. A certaine man dwelling in Saint Eliges village fell sicke, vpon which occasion his wife posted away her maid to a woman-physitian forsooth, dwelling a little way from thence; the maid mistaking, for the vrine carryeth with her some fayre wa-
Imposture of a
 woman-physi-
 tian.
 ter to this famous Physician. Shee to play her part hand-somely, with a sober cariage, and stayed countenance tells wonders by this water: but the good woman the sickmans wife, perceiving the maid mistaken, followes after her apace; but all too late, this wise-woman hauing already giuen out her verdict, and passed her opinion vpon this supposed vrine: and now seeing the true vrine arriue, all confounded and ashamed (for she might well enough) she most earnestly entreated this woman that shee would not discouer this her so notorious imposture and cozenage.

But as concerning beasts vrines, we haue no intent here
to discourse of them : but who so would see more of that
Gordon de vrinis, matter, let him looke *Gordonius*, and there he may see som-
cap. 2. & cap. 5. thing of that subiect ; as also concerning honey, syrops,
Avicen. lib. 1. and such other liquors mingled with the *vine*, and that
jen. 2. cap. 11. 12. Bertrut. in com-
pend. Medic. cap. onely with a purpose and intent to deceiue : but these peo-
2. de Inform. me- ple thinking to deceiue others, are often deceiued them-
dic. &c. selues, the harme returning homewards vpon their owne
heads.

If any one would yet obiect, that the inspection of *V-*
rines is then of no vse at all : let it be answered such a one,
that the abuse doth not take away the totall and right vse there-
of, being especially practised as we haue said. But whoso-
euer would well be skilled in the true contemplation of
vrines, together with the predictions belonging thereto,
setting aside all fraud and imposture, I thinke it very
requisite for him to reade ouer such Authors as haue
learnedly written of this subiect, the which are not a few. A-

Actuar. lib. 7. de
vrinis. Amongst the rest, in my opinion, *Actuarium* in regard of
Ambrosius, Leo, Greeke Writers, hath done so worthily in this point, that
Nolamus latinita- few sure haue exceeded him, and many since haue secon-
tedenarit. Iaco- ded him, who all were here too tedious to relate. Of the
bus Gopylus re- which knowledge these people of whom we haue lately
cognovit. spoken, being altogether ignorant, as also of the severall
signes of diseases, together with their proper significa-
tions, hauing never beeene trained vp in the nurseries of
good learning, vnder learned and iudicious Physicians (in
this case absolutely necessary) it followeth of necessity,
that their pretended inspection of *vrines*, and iudgements
thereby, is nothing else but impostorous conjecture, and
their seeming knowledge nothing else but notorious ig-
norance masked with this vizard.

A sharpe sight
requisite to iudg
well of vrines.

Now besides all the premisses, he that will excell in this
skill and knowledge, must be endued with a good sharpe
sight, to the end he may be the better able to discerne as
well the severall colours as contents thereof. The generall
and maine conclusion therefore abideth firme, stedfast,
and

and vnmouable, that the iudgement and skill of the nature of diseases attained vnto by the sole inspection of Urines, (especially as it is now generally vsed or rather abused) is of no force or validity at all, but the occasion rather of innumerable dangers and inconueniences.

CHAP. III.

That Empiricke-Urine-mongers, Mountebankes, Quackesalluers, Women-Physitians, and rest of that rabble, by their inspections of Urines, doe rather tell lies then truth, the which notwithstanding they perswade the too-too credulous, and simple, unlearned and ignorant people, to bee as true as sacred Oracles.

Now hauing hitherto declared the vncertainty of this Signe, and that especially such are deceived in the iudgement of Urines, as doe not marke and obserue, or at least slightly passe ouer such rules as wee haue declarde already, whiche learned and iudicious Physitians haue set downe to be obserued; It is now requisite that wee insist a little vpon the cozenage, cogging and imposture of our ordinary Empirickes, and such others as belong to that fellowship and society.

This scumme and off-scouring of people, without conscience and honesty, yet seeking by all craft and cunning as well to attaine to some credit and reputation amogst the people, as to conuey vnto themselues some part of their wealth and riches, and that vnder some faire counterfeit colour of skill in the Profession of Physicke, being withall conscious to themselues of their owne insufficiency, and ignorant of the signes, causes, and consequently of the right cure of diseases, to the attaining of the which the most learned Physitians bestow no small labour and paines, then haue they recourse to the Sanctuary of

The cunning
knaueries of
impostorous
Empiricall Wa-
termongers.

of vnlearned fooles, to wit, the judgement or rather imposture by Vrines.

This cozenage costs them but little labour, and easily become they maisters in this Mystery; for if they can but by their tricks and cunning iuggling imposture fish out any thing of these poore Country ignorant Asses, they will like Parrats prate of the same againe at great length, perswading by this meanes the silly and simple ignorant multitude (apt euer to bee carried away more with shadowes and shewes then substances) that they farre exceed the most learned and experienced *Physitians*, all their skill notwithstanding being nothing else but meer conjectures & impostorous deluding of the simpler sort. One of this crew the other day perswaded a woman a neighbour of ours vpon the sight of her vrine, that her heart was al ouergrownne with certaine small wheales like the small Poxe, the impostor pointing notwithstanding to the place of the stomach or maw, (so ignorant was hee of Anatomy) which hee pretended to be the sole and onely cause of her paine and misery. And yet it is well knowne to the learned and iudicious *Physitian*, that the heart can endure and suffer neither wheales, tumours, ulceration, abscesse nor impostume, but presently procureth the dissolution of the creature; so noble and necessary a member is this Princely part. *Galen* indeed did obserue in an *Ape* which died of a Consumption, that in the pericardium or skin which enuironeth and compasseth the heart round about, was a certaine rising or tumour, containing in the same such a watrish humour, as the wheales doe commonly containe, the sole and onely cause which procured this languishing disease and death to this vnreasonable creature. Neither yet was this in the body and substance of the heart it selfe, the which also as other such diseases, no Vrine was euer able to lay open vnto thee. The goodman Woodcocke this womans husband hauing had the opinion of an honest and learned *Physitian* concerning her disease, and the true cause of it, as being a crudity & indigestion of her

*Gal.lib.5.cap.1.
de locis affectis.*

her stomach, yet gaue more credit to this notable impostor, who giuing her a violent medicine to scour vpwards and downwards (as is their vsuall manner) left her in a worse case then he found her.

This sort of sottish people are not content to abound in their owne ignorance, and willingly walke in blindnesse and error, but are also ready for the most part to blame and disgrace the best and most learned *Physitians*, who if they had the hundred eyes of *Argus*, could see no such matter in the *Vrine*, as they sottisly imagine. Such a one was that Countrey Lob, of whom speaks *Michael Sasonarola*, who hauing fallen off his Cart and bruised his body, did much reproach a skilfull and very learned *Physitian*, because hee could see neither Cart nor Oxen in his *Vrine*. So blockish and so sottish is this vulgar sort of people, that (as *Horace* saith) they scarce know chalke from cheese, not able to discerne truth from falsehood, or to distinguish betwixt that which is vpright, and that which is sophisticate and adulterate: they still delight like Swine to lye wallowing in the mire; their common custome being to fauour Impostors, *Empiricks*, and cozening knaues, praysing and extolling them aboue the skyes, how be it often and most commonly deluded & grossly abused by them; on the other side debasing and contemning the skilfull and learned *Physitian* who sticks to the truth, and that as seemeth, for no other reason but because hee will not alone relye vpon the vncertaine signe of *Vrine*, being desirous to compare all the signes together, and from thence deliver certaine and sure iudgement concerning the future euent of the disease.

And what dare not these fool-hardy iuggling knaues babble out in the presence of the ignorant and vnlearned people? For if perhaps in giuing of their graue aduice forsooth concerning the *vrine*, they shall haue forgotten any thing, or haue not hit the naile on the head, then straight haue they recourse to their cogging and lying, essentiall properties belonging vnto them. Then mayest thou

Sottish and ignor-
ant people
are not able to
judge aright of
the truth.

*Cap. I. de Vri-
nis.*

Blockish stu-
pidity of a Coun-
try Lob.

*Quid dixent era
Lupinis. Horat.*

The wonders
which Empi-
ricks see by the
Vrine.

thou heare them tell wonders by the *Water* : sometimes that the *stomach* is fallen out of the owne place, which they will make no doubt to restore againe into the same : sometimes againe that there are certaine little wheals full of water growne vpon the body or substance of the *Liver*, or else same little stones about the bignesse of beanies growne within the same, or the substance thereof to bee quite wasted away with Venery or too much drinking. Sometimes thou maist heare them prate that the braines are fallen close together; that the pipes of the *lungs* are stuffed vp, and that hence it commeth to passe that they are able to vtter no sound ; that the *heart* likewise is full of watrish wheales; that the *spleene* is wasted away to nothing ; that the *kidneys* waft apace and are voyded by *vrine* ; that the *bladder* is burst, so that it can no more containae the *vrine* ; and finally that the *guts* are burst, which causeth the voyding of the excrements vpwards. And who can reckon vp all their Lies ?

All these former defects notwithstanding , will they promise to repaire with great facility, new *braines*, *hearts*, *livers*, *lungs*, (O noble and famous, infamous I had almost said, *Physitians*) and what not.

Horat.

Parturient montes, nascerur ridiculus mus.

*The hideous hils in labour and paine shall bee,
A filly mouse brought forth then shall mee see.*

History of the
Imposture of
an vnskilfull
Physitian,

affir-
ming that the
Liver was wa-
sted to the big-
nes of a beane.

But of all these faire flourishes and golden promises , what finideth the poore Patient but scarce leaden effects ? To make this more plainly 2ppeare to the ingenuous and iudicious Reader, it shall not be amisse here to insert some certaine stories which haue hapned here of late among our neighbours.

Not long since came to mee a maid-servant bringing to mee her Mistrisses *vrine*, the which was thicke, troubled and muddy, enclining to the colour of wine, of a reddish colour, being also in a small quantity; the which having a little

little viewed, I demanded of the maid, whether the woman were loose in her body or bound ? she answered that for many dayes together she had beeene very loose. The which having heard, I iudged straight that this *flux* came by reason of the weaknesse of the *liver*. And because such an *urine* (according to the opinion of *Aetuarinus*) doth often signifie *blood* mingled with *choler*, I told that shee was troubled with a bloody flux proceeding from the *liver*: Not that I would peremptorily maintaine that such an *Hepaticall flux*, or yet of any other sort or kind, can or may bee assuredly knowne by the *urine* onely, it being so deceitfull and vncertaine a signe. But first the small quantity, as also the colour of the same, made mee more confident, yet not certaine and assured, vntill such time as I enquired first of the *flux*, and then of the continuance thereof: The maid then admiring my iudgement, did confess that the case stood iust as I had declared vnto her : and that mo eouer another *Physitian* (whom she called a *Doctor*, and that not without cause, for he gaue himselfe forth for no leise, bothe in his beard, apparell, and fashions of cariage, having liued a long time in the Vniuersity of *Cologne*, and now being returned home, practised Physicke apace) had hitherto, but all in vaine, laboured to cure her of her disease, but that in her iudgement since she had refrained from his Physicke, shee found her selfe much better, howbeit the former flux were not as yet quite stopped. This *Physitian* moreover (saith she) affirmed that her *liver* was already wasted away to the bignesse of a beane, and that now it groweth againe. The which when I heard I could not refraine from laughing, answering her after this manner: It is an easie matter for this famous *Physitian* to perswade thee, and thy mistresse also, but not so mee: for if thy mistresses *liver* were thus wasted, she could never haue liued vntill this time.

The like did a certayne *Priest*, a famous water-prophet, (who is here in so great account for his supposed iudgement of *Urines*) perswade one of my acquaintance, that

A priest water-prophet per-swaded one that his Liver was wasted away.

A woman-physitian perswading a Gentleman that his Liuer was wasted away.

Neere 10.l.i.
sterling.

Seuerer punishment due vnto such people then to counterfeeters of the Princes coyne.

his liner was quite wasted away with excessiue drinking: the vulgar sort holding a certaine opinion, that great drunkards waste away both their liner and lungs. No lesse ridiculous and absurd then the former, was that which Valerius Cordus relateth concerning a woman-physitian; I know (saith he) a certaine infamous ingling witch, which perswaded a certaine Gentleman that his liner had beene by too much lechery exceedingly decayed, and at last quite wasted away by little and little, and in conclusion wrested out of this Gentleman 80. Florins, for the which she promised to make him a new Liner againe. These and the like are very ordinary and vsuall amongst them; the which notwithstanding, any that is iudicious may know to be farre otherwise. For neither can the liner nor the lungs bee wanting in the body of man, the one being the instrument of sanguification, wherein the blood is prepared, and from thence distributed ouer the whole body; the other also as with a bellowes refreshing the feruent heat of the heart; and both being so necessary and needfull, as without them we can scarce liue a minute of an houre. Such as counterfeit or clip the Kings coyne, are (and that most worthily) punished after a most scuere and exemplary manner: And yet these vile and wicked wretches commit a more heynous crime in defacing, yea and often in quite marring the image of that great and mighty Monarch, the blessed God himselfe, martyring and torturing the sicke bodies with their violent, dangerous, and imprepared drugs, such as are Colocynthis, Scammonces, Stibium, Hellebore, or sneesing powder, (the which altogether vnpreserved they doe most commonly vle) that oftentimes after the bare sight of an vrine onely, hauing administered the same vnto them, they shortly after change this crasic life for a better. And yet so farre are they from punishment, that the multitude admire them, yea oftentimes such cozeners are in no small account (the greater pity) amongst some great men, who ought rather to detest and reiect out of their companie such varlets. And yet giue they not ouer so, but doe yet continue
and

and deuise grosser lies then the former, affirming that trees grow in peoples bellies, and that by inspection of the vrine onely. I will therefore relate something of mine owne knowledge concerning this matter.

When as I practised physicke in the Towne of *Alcmar* in *Holland*, I was sent for into *Theffaly*, an Iland in *Holland*, to a Gentleman there diseased: and amongst other vrines which were then (according to the old inueterate custome) brought vnto mee to behold, a certaine woman brought me an vrine also. This vrine was white and thin, transparent and cleere, crude, and without any residence: all which dee evidently demonstrate crudity, and euill digestion and concoction of the stomacke, together with people that great obstructions of the liner: the belly being also withall trees grew in exceedingly swelled, it was no hard matter to discerne that their bellies. Notable imposture of a cogging knaue, perswading her disease was a *Dropsey*. I demanded therefore whether she had beene long thus or no? Who answered me that she had beene of a long time troubled therewith, as also that eertaine yeares agoe she sent her vrine to a very skilfull *Physitian*, as they commonly reputed him: this cogging knaue (after he had heard of the swelling of her belly) told her that a great tree was growne in her belly, the which now did so swell it vp that she was scarce able to stirre vp and downe: yea and moreouer, that there was no small danger lest very shortly her belly should burst by the extraordinary encrease of the same: this villane withall did brag of a medicine hee had, by the which hee could quite rid her of this tree, and restore her to her former health againe: the which if this potion did not performe, the Rascall did constantly auouch; that the best and skilfullest *Physitians* in all the Country could neuer cure her: This pretious potion which cost 4. Florins, being swallowed downe; came farre short of this Rascals promise, but yet did answer their vsuall performance, that is, did no good at all, if not hurt. But after a few moneths her nauell burst of it owne accord, and by that meanes great store of water was voyded out of her belly, and shee, as Neere 10. shillings sterling.

was her conceit, perfectly cured. But after a certaine time, the cause not being remoued, she fell againe in a relapse, and now the disease being inueterate, and shée carelesse, and perhaps somewhat neere and too couetous withall, made at length exchange of this life with another. This woman if she had obserued that golden rule, that *occasion and opportunity* (according to Hippocrates) is *swift and spee-
dy*: when as Nature it selfe opened a passage, might per-
haps haue found helpe: as likewise if she had been as boun-
tifull to a learned and skilfull *Physitian* as to her *Empirick*.
The like opinion of a tree was likewise had of a Printers
wife in the Towne of Delfe, and that not by the more
common sort, but euen by many of those who were
thought to be of better vnderstanding. There being di-
uers opinions concerning her disease, I was of opinion
that shée was not with child (as a certaine Midwife and
some others were) neither yet that she had either trees or
shrubbs in her belly, but rather that shée had conceiued a
confuted lumpe of flesh, conioyned with some wind, the
which my opinion was by the issue and successe confir-
med, shēe being by my meanes throughly cured. Now be-
fore we depart out of this thicket of trees, let vs yet adde
one story more touching this matter.

A woman of
Alcmare in
Holland suppo-
sed to haue a
tree in her
bellic.

A certaine woman dwelling in the Towne of Alcmare in Holland, was both with child and troubled with a *drop-
sie*. But five dayes after this woman was brought to bed,
she died, her belly being not at all fallen. Hence arose
this rumour of some ignorant sots, altogether ignorant of
our Art, auouching that yet a tree remained behind; o-
thers that there was yet another child behind; others, a
false conception; and finally some others perswaded the
friends that some watriish wheales like pox were growne
vpon the *liver*, and that from thence this water had distil-
led into the belly. As for my selfe I maintained that shée
was with child, & withal her belly swelled vp with water,
the which the issue afterwards made manifest, when as the
dead corps being opened, there issued forth of the same di-
uers

uers gallons of water: But as for either tree or wheales, as falsly was supposed, was there none to be seene, howbeit both *liver* & *spleen* were become *schurrous* & hard as stones.

But these ignorant asses wil not here yet give ouer, but cōfidently affirme that they are able to tell thee by the *vrine*, whether a woman be with child or no. Thus of late a certaine old *Gran-dame* (whom I know well) perswaded some of her neighbours, that she did euidently see in an *vrine* brought to her, a woman with child: and yet was this good gossip her selfe so old and blind, that she could scarce know him that brought her the *vrine*, he being notwithstanding one of her old acquaintance. This good old woman was neuer a whit ashamed, howbeit a Nunne, and a religious person by profession, to broach so grosse and palpable lies. This same renowned and worthy woman bragged often that she could see the coffins wherein the dead are laid, swimming in the *vrine* of such as were likely to dye. But these are but trifles in comparison of such peoples rare and admirable skill in discerning by the *vrine* the age of the patient, the time when he fell sicke, and how long hee hath thus continued, what he hath eaten and drunke, what hath beene the occasion of his disease, what is done about him, both at that instant and at other times: and to conclude, every outward thing, (the which according to *Galen* are infinite) as the barking of dogs, noyses, cryings, and great clamours; and to be briefe, all externall and outward diseases, as the *French pox*, and many others.

Now further, howsoever *Auicenna* and some others seeme to be of opinion that a mans *vrine* may be discerned from a womans: yet it is a thing altogether impossible, assuredly without failing to discerne the one from the other: for

as well may a womans *vrine* sometimes be thin and of a good & laudable colour, proceeding of some other cause, as a mans; and againe on the contrary, a man may sometimes haue a thicke, white, and not so faire an *vrine* to looke vpon, as a woman; but especially if he bee seased with any disease. And for this canie the *Physitians* of best

The ridiculous judgement of an old Nunne concerning a woman with child.

Another ridiculous coniecture by vrine.

The sexe can-
not alwayes &
absolutely be
discerned by
the vrine.

note and fame, being wholly addicted vnto the truth, are not ashamed to confess as much, to wit, that such conjectures are oftentimes idle and vncertaine, and therefore not to be trusted vnto. That casually and by chance they may sometimes hit home, as the blind man throwes his staffe, I doe not deny: but that any can assuredly and without all faile declare the one from the other, shall neuer be proued. But such conjectures proue often such as was that of a certaine impostor, who deluded his Host very cunningly, which came thus to passe.

An Apothecary
cunningly delu-
ded by an Em-
piricke.

A certaine Empiricke of Groningen was lately receiuied and entertained in an Apothecaries house, on condition that hee would after a while teach him by what Art and skill he could discerne the sexe, whether a mans or a womans vrine. After that this cunning knaue had liued a long while at the Apothecaries cost, and fared as well as his Host, the Hostesse beganne to grumble seeing so vnprofitable a guest have so long entertainment at her house without any profit to their purses; and was very earnest with her husband, to give him his pasport, and send him packing. The poore Apothecary beganne at length to hearken vnto his wifes request, and now at his guests departure intreated him that he would performe his promise long since made vnto him, expecting at his guests hands a full reward of his so liberall and long hospitalitie. This cunning Cheater answered him thus: Take good heed whensoeuer any one bringeth thee an vrine, for if entring into thy chamber he or she set the right foot foremost, then is it a mans vrine; if the left first, then is it a womans. The poore woodcocke all ashamed of himselfe, was forced to sit downe with the losse: yet did his wife so bestirre her tongue against her deluded husband (and some cause she had) that he was forced to put vp a petition to her for a quiet life.

As the vrine onely cannot giue vs sure and vndoubted knowledge of the sexe, no more certainty doth it afford vs concerning a womans being with childe. And howsoeuer

euer *Avicenna* in the afore alledged place seemes to say o-
therwise: yet *Savonarola* explaining this text in his Booke
of *Urines*, giues vs warning not to relye too much on
these vncertaine signes onely, the which may as well ap-
peare in a womans *urine* that is with childe, as name-
ly in the retention of their monethly disease, and in a false
conception, insomuch that in such cases the most learned,
and of the best note and reputation, haue beene deceiued,
and so exposed themselues to ignominy and disgrace.

That a woman
is with childe,
cannot be dis-
cerned by the
urine onely.

Thus it hapned to two of the most famous Physitians
of that time, both of them belonging to the Vniuersity of
Parye, to wit, *Marsilius de sancta Sophia*, and *Petrus Tu-
signanus*, who both being too-too confident in so vncer-
taine a signe (howsoever otherwise endued with singular
skill and learning, as their learned workes doe yet beare
witnesse to the world) in this point did erre and were de-
ceiued. Their error should make vs looke better about vs,
and not rest vpon this so vncertaine a signe alone, but to
consider likewise of all such signes as doe commonly ac-
company women with childe, at great length described
in the large volumes of ancient and later Physitians. And
for this cause the most iudicious and learned Physitians
are most sparing in this point: but the ignorant *Empiricke*,
woman-physitians, and such, are most confident and assu-
red in this so vncertaine and deceitfull a signe, which of-
tentimes turnes to the great preiudice and hurt of many a
one: as of late the sonne of a *Iew* being an *Empiricke*, ha-
uing sent to him the *urine* of a womans in the towne of
Delfe, and not so much as once suspecting the woman to
be with child, so farre was this runnagate from the true
knowledge of the same, that hee administred vnto her a
most violent purge, which wrought so violently both vp-
ward and downward, that in a short time not onely was
she deliuered of two dead children, but shee also her selfe
immediately after went the way of all flesh. But wee will
prosecute this argument at greater length hereafter, and
therefore we will here breathe a little.

CHAP. IIII.

Of the imposture, fraud, deceit, and cunning trickes which
wandering water-mongers, roguing Empirickes, and such
like cogging cozeners doe vse in deliuering their opinions
concerning vrines.

Go wbeit heretofore we haue in some sort laid open some of these impostures and deceits of such as doe abuse the world in this kind: yet will wee now in this Chapter proceed to lay open some more (for all, it were hard for any one) and that more fully then heretofore. This kinde of people seemeth to haue cast off not onely all honesty, and sold themselues to worke all manner of wickednesse with greedinesse: but euen to haue denyed all Divinitie and diuine prouidence. For they are not content to vse some ordinary slights and trickes to entrapp and ensnare the more meane and simple sort of people, as viewing their vrines at a looking-glaſſe; sometimes running to and fro with the same, sometimes lightning a candle at the noonetide of the day, powring out now and then some drops of the same, and againe sometimes shaking it in the vrinall, smelling now and then to it (and I could wish they would taste it to) setting sometimes their vrinals, their cases, or both, before, or at the entry of their doores, to the view of the world, and all to the end they may, like cozening raskals, draw more water to their mils, and custome to their shops: But yet (which is most wicked and abominable both before G o d and man) these imps of Satan doe to their former impostures, when they will not serue their turnes, adde such vnlawfull and damnable practices, as the Enemy of mankinde, that old Serpent hath taught them.

And thus are they not onely iniurious to themselues, and their owne soules, but doe endanger many a silly foule also, which commeth vnto them for this Diabolicall counsell.

Divers actions
of Vrin mōgers
whereby they a-
buse the more
simple sort.

counsell. This some of them doe performe by meanes of a ring, holding neare to their eare their finger with this ring vpon it, as though the Diuell did first round them in the eare the opinion and conjecture, which afterwards they deliver to such as come to them to that end and purpose. And to the end more credit may be giuen to them, they doe openly professe, that such rings are in Venice openly to be sold. It was told me also that an Empiricke-Surgeon had such a Ring, who told wonders by the water, to the great wonder and amazement of many: to him I once also my selfe went with a water, who holding his Ring neare his eare, told me strangely in order the circumstance of the disease.

Coniecture of
vrines by
meanes of a
ring applied to
the eare.

And yet this manner of coniecturing by vrines is flatly forbidden vs in the Law of Moses, where it is said, *A man or woman that hath a familiar Spirit, or is a wizzard, shall surely dye, &c.* So likewise in Deuteronomy: There shall not be found among you one that useth divination, or an observer of times, or an inchanter, or witch, or charmer, or counselor with familiar Spirits, or wizzard, or Necromancer. *For all that doe these things are an abomination to the Lord.* 11.12.

All manner of commerce or compact with familiar spirits forbidden in Gods word.
Leuit.20.27. Deut 18.10.
Therefore dyed Abaziah King of Israel, because in his sicknesse, contemning God and good meanes, to wit, true Physicians, he sent to consult with Beelzebub the god of Accaron. And Saint Jerome vpon Jeremiah, witnesseth Ier. cap.17. the same. The like cariage furthered King Saul to that most miserable end.

Hence therefore wee learne this, that howsoeuer the L O R D doe not presently hearken vnto our prayers, and grant our requests, yet ought we not to haue recourse vnto the devill, who can neuer minister true helpe to those that worship him: but rather still instantly wee ought to implore and beg for the help of our most gracious G o d.

The devill likewise being a most cunning craftsman, What people makes choice of such vncleane and wicked persons, receiuing them into his seruice, to the end hee may by their meanes more easilie deceiue and intrap others: as namely,

What people are most usually employed in such impo-
stures.

a perfidious Lem, an apostate and runnegate Monk, an ignorant Parisa-priest, Vagabonds, cheating and cogging Knaues, base bodies, charming old mistres, with all the rest of such gake-hells: being inticed and induced (rather seduced) hereunto eyther by a certaine selfe-loue, that they may be by this meanes more esteemed of: or else by their owne malice and wickednesse, that by such meanes they may defraud and cozen others: or finally, by coueteusnesse and Poysoning and auarice the mother of all mischiesse. And some of these witchcraft can Villaines are yet fraught so full of this wickednesse, and not be discerne- brazen-faced impudency, that they dare goe yet further, by the vrine to promise to detect such as are guilty of chelt or any other grieuous crime: yea, and of witchcraft it selfe.

I my selfe also know such vrine-mongers (I thinke he rather deserved to be an Iran-manger) and counterfeit Physitian, who would tell very confidently by the vrine, that the diseased were eyther poysoned or bewitched: and to the end that by his cogging and iugling hee might get a double reward, he would promise without any doubt to cure him. And if by any meanes, eyther from the messenger that bringeth the same, or yet otherwise, they can once learne that the diseased hath of a long time beene visited by sicknesse, then straight will they discerne in the vrine that the party is bewitched, making no question to cure the same. And often also they will confidently affirme, that there are some strange things, perhaps some living creatures, as frogs, &c. within their bodies, and if it shall happen that these Cheaters be sent for to the Patient, they will presently giue him some violent medicine, as *Stribium*, *Colocynthis*, &c. the which working excessiuely vpwards and downewards, they secretly shuffle and convey into the vrine such things as before they affirmed to haue been within the body: the which this so cunningly cozened Patient beholding, admireth the skill of this new *Esem Lapius*, who deserved rather to haue beeene whipt for his paines, and his ears nailed to the Pillory. Of many other trickes

Another stra-
tagem.

trickes besides the former, these impudent Rogues are
not ignorant.

And thus it was reported vnto me concerning a cer- Notable sleight
taine Empirick, whō had an artificiall Looking-glaſſe of an Empirick,
made, containing within it fayre water: in the which were
liuing frogs ſwimming vp and downe, as though they
had beeне little deuils iugling to the knaue what hee
ſhould ſay concerning the vrines which were brought vnto
to him, as alſo concerning things ſtolen.

Some likewiſe there are, who onely by Geomanticall judgement of
prickes, haſing looked vpon the vrine, will giue out their vrines by Geo-
verdict of the diſease; as alſo concerning the life or death manticall
of the party, the which impious diuination wee referre to points.
witchcraft.

And ſome there be againe, who by erecting the figure By erecting of
of the Heauen, as they call it, will ſeeine to performe the the Figure.
ſame, which would ſeeine to be great Phyſician-astrologers,

Some againe I know liuing at this day, whō doe of ſet Geometricall
purpose apilily imitate Geometers, firſt measuring the v- meauing of
rine with a compasse, and then deliuering, I know not the vrine.
what oracles concerning the ſame. But whosoeuer doth
vſe any of the aforesaid Diabolicall, Geomanticall, or Geo-
metricall coniectures, beſides the heinous fault hee com-
mitteh, he maketh moreouer this Semioticall part of Phy-
ſicke, concerning the ſignes of diſeases, to depend altogether
vpon coniecture.

But ſome yet vſe a farre fayrer ſhew and colour to cloake Coniectures of
their knauery, haſing certayne papers or bookeſ before Vrine by the
theiſr eyes, in the which are liuely repreſented all the ſeue colour painted
raſh colours of vrines, hold their vrinall neere vnto the
ſame, and then not without great admiration and ſterne
countenance, like ſome leatned clerkes (being notwithstanding
but ignorant alleſ) pronounce their Vrinall
oracles.

Some alſo haue their ſtudieſ in ſome corneres fitted for
imposture, performing their coniectures by cutting ſug-
geſtion, or ſuch like sleight. This kinde of imposture
practised

Notable sleight practised a certaine old trot, who for her cunning in casting of vrines (as they call it) was esteemed not to haue her fellow in all that Country. This goodly gran-dame sate in her chamber hard by the street doore, when any came to call for her, the daughter questioning in the meane time with the party, (and that with so loud a voice that her mother might easily heare all their talke) and learning of them as well the disease it selte, as also all the accidents thereof: the daughter runneth afterwards to a doore in another corner of the house and calleth out this wise woman, she then like some *Sibyllae Oracle*, declares and tels on with great confidence that which before she had heard from her daughter.

Most of these villaines to aduance themselves, doe most commonly contemne and backbite the most learned and skilfull *Physuian*s, extolling and aduancing themselves and those of their owne society. And to get yet more fame and reputation among the vulgar sort, they delight in the name of trauelling *Physitians*, as also to be called *Iewes*, *Mahometans*, and *Turke-physitians*: bragging also that they had great Doctors for their fathers, and yet perhaps are they Coblers or Tinkers sonnes, or else it may bee of some bastardly breed, hauing fled their owne Country for some infamous crimes.

Suborning of
old women vs-
all to Empri-
ticks.

These cozening knaues haue a custome when they come to any Towne or Village, to suborne and hire some poore old woman, who knowing well where sickes folkes lie, resort to their houses, and tell them that there is lately come to towne some worthy and famous *Physitian* (a Doctor at least) Iew or Turke out of Turkey, bringing with him most rare and exquisite remedies, yea and such as the best furnished Apothecaries shop in the best City of the Land cannot afford the like: and that besides all this there are none like them in the Land for judgement of an vrine. The patient thus abused, sendeth his vrine by this trusty old trot to this new come *Aesculapius*, and returning back againe from him, aduanceth his skill aboue the skies, affir-

ming

ming with great asseverations that hee hath hit the naile on the head, and not only hit right on the disease, but on every circumstance thereof. Then mayest thou see the people flocke apace to the Impostor, vntill such time as his skill waxe stale, and his knauery be discouered: then the gallant removes the Campe, trussing vp bag and baggage, and goeth to some other place, where he practileth the like imposture. And when it commeth to passe, (as too often it doth) that their patients dye vnder their hands, then are these foresaid women ready to plead their cause, affirming that it was no want of skill in them, but that their time was now come: that in the Hospitals where learned *Physicians* practise their best skill, there sicke and diseased doe likewise die. But on the contrary, if any patient shall happen to dye vnder the hand of the most skilfull *Physitian*, they will not faile to exclaime vpon him, that he hath killed him, to make him more odious among the vulgar sort. Now to the end their knauery may the better be laid open to the view of the world, I will here set downe the story of two notable cozening knaues, who lived not long since in *Dordrecke* a famous towne in *Holland*.

These two lusty gallants hauing both of them spent Notorious int-
that small stocke left them by their parents legacy, began posture of two
to bethinke themselves of a new inuention to gather to- cozening
gether some money. At length one of them, who was knaues in Hol-
the master contriuer of the new tricke, speaketh to his land.
fellow after this manner: *I will play the Physitian and will
hang out an vrinall to draw on the people, thou in the meane-
time get thee into some Alehouse where there be good store of
company drinking, play the good fellow with them, drinking thy
pot to theirs; now when as thou shalt see them merry, and per-
ceine them well wet within, take thou occasion to brag and boast
of the comming to towne of one of the rarest and most cunning
Physicians that ever they knew, who can tell the most secret and
hidden things by the vrine, yea and that so farre doth his skill
and cunning extend, that if diners persons should make water in*

one pot, he is able to tell the same; and further than maist also lay a wager, that unless he be able to performe it thou wile pay for all that hath beeene spent amonst them that day; but if he shall happen to hit the mark, that thou thy selfe shall then goe scot-free: but mark narrowly, I pray thee, how many there be that make water into the remyer pot, and make thou so many small scores under the side of the same, that I may perfectly know the number. These his pot companions accept of the wager, being altogether ignorant of the collusion of these two cogging knaves, and so deliver the pot to the Hostesse, who carrieth the same to this other impostor, being altogether ignorant of the whole busynesse. The cozener knowing perfectly all the premisses, having powred it forth into a great urinal, lookes upon it; then with a sterne, awfull, and disdainfull countenance, turnes himself to the Hostesse, saying: What is the cause that above shouldest after this manner come to undermine me, and thus contic and sift out my skill? thou impert woman, what a mischiefe brought thee hither? what base rogue hath informed thee thus to cozen and deceive me? Looking againe on the urine with a certaine counterfeit grauity, they were sixe in number (saith the Impostor) who pissed in the pot, (the which he had secretly learned by the aforesaid scores) and for them all thou must pay me ere thou departest hence. This woman at the hearing hereof, as being ignorant of the whole matter, was not a little amazed, but yet spake to him mildly, after this manner: I know not what you meane by these words, but my friend, if the case stand thus as you say, I pray you pardon me, for they delivered me the pot, as you see, being altogether ignorant of any such matter. At length, after many words, she payed him for all the sixe urines, and at her returne she told her guests the whole circumstance of the matter. They admiring his so great skill and cunning, praised this his imposture above the skies: & after they had payed the Hostesse their shot, they repayed her also that which she had layed out for their urines. The fame of this was so noyced abroad, that the people came flocking to this

this Impostor, as it had beeene to some Fayre or Mart's
but yet within a few dayes, for feare of being discouered,
they both remoued their Campe to another place, where
they might more cunningly and safely practise their impo-
sture and cozenage. But we see how faire imposture ta-
keth place, and how hard it is to beat reason into the
blockish bristles of the vulgar sort, which giueth sometimes
deceallion to some learned Physicians to betake them
to their sleights and shifts, seeing this kind of dealing best
welcomed of the vulgar.

Thus at my first returne out of Italy, I came into France,
and practised for a little space in the Towne of Pill-
ers: the Apothecary of the Towne told mee that there
dyed there lately a Physician, who was for his supposed
skill in the inspection of urines, of no small account and
fame; and yet hee told every one most commonly that
they were troubled with the Rheume, the which hee some
times affirmed to be fallen downe vpon the lungs, some-
times on the stomacke, liver, spleene, the mother, kidneyes,
bladder, or the whole body: But this is but a triffe in com-
parison of their greater errors.

It is yet a great deale grosser, that if they can by any
meanes hearken out that any one is troubled with mad-
nesse, deliration, or melancholy, they straighte judge by their
urines that they are possessed, and so proue often an occa-
sion of having recourse to Confurors, Witches and Wi-
zards, forsaking by this meane the true and euer-living
God, and good meanes.

All long and lingring diseases likewise, as also all such as
are accompanied with any strange or vncouth accidents,
and such as are not obnious to the meane and shallow ca-
pacity of the more rude and ignorant sort of people, doe
they by the inspection of the urine, referrre to Witchcraft,
or the illusion of the Diuell: such bee besides the former
the Epilepsie or falling sicknesse, the Apoplexie, Incubus or
night-mare, convulsions, especially the turning awry of the
mouth or necke, the disease called Catalepsis, the Leibar-

opps aduersit
tum a la mort
la deu... pueri
m... a... g... u... r...
d... d... d... a...
turn... a... d... o...
b... s...

A Physician tel-
ling of nothing
but Rheumes by
the Urine.

gie,

gie, or such like sleepy diseases, together also with consumptions, dropesies, laks, bloody fluxes, hysterical passion, commonly called the mother, &c.

A lamentable thing it is to see the world so oppressed with these Impostors; but the greatest mischiefe, is that some yet colour their knauery with the cloake of Religion, the which I will instance in a liuely example.

Notable Imposture of a conjuring priest, affirming a woman with child to bee bewitched.

My wiues Brothers wife dwelling at Amsterdam, and living at this instant, was vpon a certaine time much oppressed with a great fit of sicknesse, and so farre as I could collect, Melancholy hypochondriacke. This woman having beeene not very long married, was in doubt whether shee was with child or no, and by reason of her extremity, inclining rather to beleue that she was not. For this cause shee sent vp and downe to diuers places of the Countrey (as is the common custome, especially in long and lingring diseases, howbeit a very bad one) to know of Physicians their opinion concerning her Vrine, thinking this sufficient to free her from her disease. Now lately was come to the Towne a notable new cozener being a wandring Priest, giuing himselfe out for some great Doctor (as these knaves most commonly doe) especially amongst the vulgar sort. This womans Vrine then amongst many others was carried to him: after hee had a little looked there on, he asked the maid that brought it certaine questions, by the which he had learned that she had been sicke a long time, as also that she had had the opinion & aduice of diuers Physicians, who all notwithstanding had giuen her no ease. Hence the cunnatching knave takes occasion to promise wonders of himselfe, and that moreouer there was neuer a Doctor of them all able to cure this woman, the Impostor adding yet moreouer that she was bewitched. The maid asked moreouer whether shee were not with childe? He answered her, that she was not at all so much as conceiued with childe, but that for certaine she was bewitched, and that by such a one, as hee would haue sworne would neuer haue committed so wicked a fact: and did moreouer protest with great Oathes, that

none

none besides himselfe was able to cure her. In the Cure he was very desirous to haue ioyned with himselfe a certaine Coniurer, who should daily mumble and mutter I know not what ouer the sicke womans head. Then would he himselfe administer vnto her certaine Physicall Potions, after the vse whereof shee should so perfectly recouer, that there should not the least remainder of her disease afterwards appeare: *And if thou wilt* (saith the Villaine) *I will goe with thee to see thy Mistriffe.* The maid hauing her wits about her, said, that this was beyond her commissi-
on, but that shee would first know her Mistriffe's pleasure. The sicke woman being seasoned with true Religion and piety, would in no wise admit of any Coniurer, resol-
uing rather to commit her selfe vnto the hands of God & good Physicians, then to haue any dealing with such iug-
ling knaues, and yet some of her friends were very instant
with her to vse the counsell of this cozener. A few dayes
after her Husband my Cousin commeth to mee to Alc-
mare, where I then practised Physicke, bringing with him
his wiues vrine, and withall acquainted mee with the
whole manner of her disease, together with all the acci-
dents and circumstances thereof vntill that present time.
After I had well viewed the Water, perceiving it to bee
thin and cleare, with a leaden coloured circle, and small
residence, I was of opinion there was great crudity
in the stomacke, occasioning bad concoction therein; for
such an vrine doth most commonly argue some obstruc-
tion of the spleene, giuing notice also of melancholy: for this
cause I did so much the more suspect that shee was oppres-
sed with melancholy, hearing especially that shee had in her
all the signes which Galen writes to accompany this hypo-
chondriacke melancholy. So both by the vrine and Hus-
bands narration, I did collect that shee was troubled with
this disease.

After many words to and fro betwixt vs, hee asked of
mee whether I thought it meete they should follow the
Empiricks counsaile or no: I answered, that in any case

K they

*Gal.lib.de locis
affect.cap.5.¶ 6*

they should beware of the same, and did further by many strong and forcible arguments and reasons, dissuade him from suffering his wife to vse any such strong violent purging Physicke, prescribed either by Empiricke or yet any other, how skilfull and learned soeuer he were, there being especially some suspition of being with childe. Wherefore my counsell vvas that shee should for a certaine time abstain likewise from any thing which might prouoke any loathing or distast to her stomacke, and to bee very circumspect for feare of procuring abortion. But in case she was troubled with the violence of any fierce and sharpe accidents, I wished him to aske the opinion of some learned and iudicious Physician, and yet to beware of offering any violence to Nature. I appointed her therefore a good and wholsome forme of Dyer, as also some milde and gentle remedies fitted well for the purpose notwithstanding, and without any feare of offending her childe, with the which I sent her husband home.

Not very long after his returne homewards, shee was brought to bed of a faire daughter, and immediately after was wholly freed from her former infirmity. Where was now I pray you this bewitching vvhich this vvretched iugling Priest did prognosticate by the vrine? What if this vvoman had vsed his desperate remedies? had not this Rakehell killed as vwell the Mother as the Childe? vvhich now through God his goodness haue escaped this bloody Butchers hands.

Many more examples could I produce concerning the grosse errors in this kinde committed by these Sycophant-water-prophets; but this for the present shall suffice, lest the Booke should grow to an excessive bignesse, if studded too full of such trash. But still this holdeth firme and vnanswerable, that the water-guessing vvhich Empiricks and such others vse, is nothing else but meere imposture and cozenage.

CHAP. V.

Of the peruerse, preposterous, and too-too credulous simplicity of Countrey people, ignorant idists, and diuers others of that stampe, together with their too great trust and foolish confidence which they repose in this dinining and conjecturing by Urines.

Now who I pray you can but laugh to scorne this foolish and simple sort of people, who being by these cozening knaves quite besotted, or rather (as I thinke) bewitched, are certainly perswaded that there is nothing in a mans body so secret and hid vvhich may not by the vrine be discouered. Wherefore they thinke they haue sufficiently played their parts, when as they haue sent their *vrines* to diuers Physitians, whether they be learned or vnlearned, roguing Empirickes, or toothlesse old-wives, and whosoeuer amongst these can guesse or conjecture best, him or her doe they preferre, and relye vpon aboue all others. And this is the tryall whereby they vse to finde out the sufficiency and learning of a Physitian, being altogether ignorant what is to be performed by a true and learned Physitian. But it is hard to tell whether these Impostors themselves be more blame-worthy, or the simple & too-too credulous people, who do repose such trust & confidence in these lying and cogging Coniecturers by the same. If there were no such people to be found, then would these villaines also vanish away.

It is a wonder that the blockish stupidity of people should be such, as to beleue that any thing whatsoeuer may be conjectured by meanes of a stinking water thrust to our noses. Thus of late a foolish woman came to mee, and vvas very earnest with me to tell by the inspection of the *vrine* the sickes parties age : but after I had told her plainly that no such matter could by the *vrine* be discernd, she replyed, that she had beene otherwise perswaded

Finding out of
the age by the
vrine after a
strange maner.
History.

by a very learned wandring Physitian ; and that there were to be seene swimming in the *vrine* as many crossees as the party was tens of yeares old. I turning againe to this silly wwoman, told her, that I could perceiue no croesse at all in the *vrine*, and therefore by this reason thy husband as yet should not be tenne yeares old ; but if thy sight be better then mine, put on thy spectacles, and see whether the crossees be swimming aboue, or fallen downe to the bottome of it. Shee gaping and staring a pretty vwhile thereon, was at length forced to confesse that she could see none at all.

These people are so bewitched with these iugling and lying knaues, that oftentimes they will confesse to see that which they see not at ali, as I haue heard them tell of *U-lispiegle*, who at a certayne time perswaded a many people gathered together, that the wals of the house were all painted, when as yet there was no such matter, and yee none of all the company contradicted him saue one silly simple woman reputed for a foole. So blockish shalt thou sometimes finde this sort of people, that they will not bee ashamed to enquire of you whether you can see by the *vrine*, that the diseased hath falne off his horse, or off a cart ; and whether hurt of a pistoll or other weapon.

Now to make this more plainly appeare, I will here relate a ridiculous, but yet true story which was tolde mee by an Apothecary in France. A Country Clowne at a certayne time brought to a Physitian, an *vrine* to looke vpon, and it being then winter and hard frost, he first dissolved it at the heat of the fire. The Physitian obseruing the fellowes simplicity, demanded of him whether it were not his wiues *water*. The fellow answered that it was so indeed, but yet wished him to take a narrow view, and to tell him what he could further see in the same. The Physitian looking narrowly, obseruing it to be of a reasonable good colour, beganne to suspect some outward paine or ache. The Country Lob hearing of a paine, applauded the Physicians judgement for the same. But from whence

A pretty merry
story of a coun-
try Clowne de-
manding to
know by the
vrine how ma-
ny rounds his
wife had falne
off a ladder.

pro-

proceedeth (said he) this great paine of a leaden and blackish colour, which doth so vncertainly torment her sides? The Physitian hearing mention made of a leaden blackish colour, it was no hard matter for him to conjecture that it came eyther by some fall or blow: wherefore he asked the fellow whether his vvife had not fallen off some height. The woodcocke wonders at the Physicians cunning conjecture, and turning to him againe, saith; *Master, if you can tell mee where she fell, I will euer esteeme you for the best Physician in all the Countrey.* The Physitian perceiving the exceeding blockishnesse of this Clowne, and withall calling to mind the manner of their country cottages, did conjecture that his wife was fallen off some beame or ladder. *The Affe sweares a great oath, and (saith he) if you can tell me how many rounds high she is fallen, I will thinke you a craftsman indeed, and will extoll you aboue all others.* At this the Physician had much adoe to forbearre laughter, yet biting all in, he began to consider with himselfe that the roomes in such houses are not very high, it may be (quoth he) she fell twelue rounds high. The Clowne bids him looke againe on the water, for sure there must needs bee some more. The Physician looking downe towards the ground, bethought himselfe of some new stratagem; then with a stayed countenance turning to the Clowne, saith thus; *The way is very slippery by reason of the great frost, hast thou not fallen by the way and spilt some part of the urine upon the ground? I fell indeed (quoth the fellow) and spilt part of it by the way.* The Physician hauing fished this out of him, with a graue and awfull countenance answereth him thus: *My friend, looke for the rest of the rounds of the ladder in the place where thou spilt thy urine, for I can find no more then I told thee.* This simple sot did admire and wonder at this Physician, as some great Prophet, and was rauished with an admiration of his extraordinary skill and experience, and giuing him exceeding great thankes for his paines, returning home to his cottage with some few remedies, did at length, and that not without great wonder and admira-

tion, relate and tell the whole circumstance of the matter as it fell out, among his fellowes and companions.

This sort of people is so full of blockish stupidity, that they will require to know by the *vrine*, not onely such things as we haue lately mentioned, but will moreover be inquisitiue to know thereby whether the *vrine* which they carry be a Citizens or Strangers, as also where the party dwelleth: concerning the which I can tell yet as pretty a story as the former.

History.

There dwelt once at Bruxels a certaine *Physitian* of no small account and fame for his supposed *vromanticall* skill: to the which *Physitian* at a certaine time a country-woman carrying her husbands *vrine*, goes in by the way to a Gentlewoman, whose tenant the country-fellow her husband was. This Gentlewoman seeing now so fit an opportunity (which she had hiterto expected) offered her to deceiue this *Physitian*, desired this country-woman, that she might carry the *vrine* her selfe to him. The woman yeelding, she did as she desired. The *Physitian* narrowly marking the pot wherein the *vrine* was brought to him, and withall obseruing that it was stopt with a certaine hearbe which he knew grew no where but in one place, looking stedfastly on the Gentlewoman, whom he knew to be full of craft, did suspect some cozenage; wherefore studying to preuent the same, when the *vrine* was powred forth into the *vrinall*, with mature deliberation hee said thus; *This is neither the vrine of a Gentleman or Townesman, but rather of some country Farmer, and further it was brought in at such a Gate.* The Gentlewoman hearing this speech was not a little amazed, and of her owne free accord did lay open to him the poore Farmers case, and could not wonder enough at the *Physitians* skill and iudgement: for this foolish woman did certainly perswade her selfe that he had found out all this by the *vrine* onely.

This vaine babbling and coniecturing by *vrines* is so pleasing to the people, that they giue commonly most credit to him that lyeth and prateth most. It was told me

once

once that *Giffiberius Longolius of Colen*, a most learned and famous *Physitian*, at a certaine time was so vexed with the curious questions of a clown concerning his *urine*, that he threw *urine* and *urinall* both at once out at the window, v-
 sing these words ; *I am a Physitian appointed to cure diseases, & not a water-prophet to tell lies by an urine.* That famous *Physitian* also, *Helideus Paduanus of Forly in Italy*, my much respected Master, with whom (when I lived at the Vni-
 versity of *Bologue*) I was wont to visit the sick; was wont to reprove such country people as came to him with their *urines* at a certaine houre to the *Hospitall* called of *life*, ouer the which he was set as their ordinary *Physitian*; he would I say checke these Country people when as they stood like blockes without answering his demands, expecting onely his oracle concerning their *urines*, saying ; that he was not within the sick: parties body, but that it was fit for them likewise to declare and lay open their owne infirmities, and then for him to consider of the *urine*; and lastly, having thoroughly attained to the full knowledge of the disease, to cure it accordingly. And therefore would he not alwayes give credit to their owne report (being but poore people that came thus with their *urines* to the *Hospitall*, as not being the custome in Italy to carry the *urine* to the *Physitians house*, neither yet will they then vouchsafe so much as once to looke vpon it;) but sent vs his Scholers oftentimes vnto them, that wee might obserue and marke diligently, as well the disease, as the *Symptomes* and circumstances thereof, and relate them to him againe : which being done, then did hee appoint them such phylsickes as he thought fit.

But at my comming home into mine owne Country againe, I found this foolish fashion of inspection of *urine* in the *Physitians* owne house to bee euery where practised, and found moreouer the people so peruerse and foward, that when as I asked them concerning the manner of their diseases, with the accidents thereof, they would reply, That is the thing we desire to know of thee.

This foolish and ynadvised popular applause which
 the

A worthy speech of *Giffiberius Longolius of Colen*.

And of *Helideus Paduanus of Forly in Italy*,

the vulgar sort yeeld to these vnskilfull and vnlearned *Physitians* (for the more learned and honeste sort of *Physitians* they most commonly contemne) giues occasion to them to kill the simple people without any punishment. It is a thing worth the wondring at to see what care the poore reasonlesse creatures haue of preseruing their liues, and on the other side the small account man (appointed *Lord and Ruler over all the rest of the creatures*) maketh of it, while as hee committeth it to every idle *Empiricke*, some of which haue beeene trained vp in the mechanicall trades of shoo-maker, mason, &c. and such like, and in three or four dayes making profession of this new trade of water-monging, are afterwards accounted famous and good *Physitians*, to whom thou shalt see the people flocke as to some Fayre or Market. Would we not account such a one for a very foole and idiot, who being now ready to dye of thirst, would refuse to drinke of a cleere sweet spring running hard by him, and would rather make choice of a foule stinking slimy puddle, it may be also further infected likewise with some noysome venomous vermine? And are they not to be reputed as foolish, who hauing skilfull *Physitians* hard at hand, seeke to such as haue never learned scarce their A. B. C? Is it not a great madnesse to seeke

Women alto-
gether vnfit to
practise phy-
sicke.

for helpe at the hands of women, who are for the most part altogether vncapable of any serious businesse, they boasting onely of some certaine remedies which they haue had perhaps from their husbands, or some body else, and tryed rather by experience in diuers particulars, then by any art or reason.

Some may here, it may be, reply and say, that howsoeuer it may be that they doe no good, yet are their remedies sometimes so mild and gentle, that they may safely be administered. But is not this more then madnesse thus to trifl away the time, and to neglect that golden opportunity of doing good, which perhaps may never againe bee recalled? Is it not better then at the first to haue recourse to the skilfull and learned *Physitian*? If thy shooes be borne

wilt

wilt thou send them to a Carpenter to mend? If thy house
bee cracked and like to fall, whether is a shooe-maker or a
Carpenter the fittest man to vnderprop the same? And yet
the life of a man farre exceedeth either of them. If a house
be not well vnderpropt and fall, it may be built againe; and
if a payre of shooes be spoiled, it is but the losse of the lea-
ther and the labour: but in the curing of a man, a small
errour may send him to his graue. Neither is this noble
Science attained vnto in a yeaer or two, (manie of the me-
chanicall trades of farre inferiour note and condition, of-
ten requiring a longer tyme) but requireth a longer time
to the attaining vnto the perfection thereof.

But the vulgar sort are so blinded, that they cannot see
the truth, the old prouerbe being true, that *the blinde can-
not iudge of colours*: and yet doe these people sometimes
falsifie the very literall tense ther eof. And to this purpose I
remember that *Eurilius Cordus* maketh mention of a perfis-
dious and blinde Iew, who not without the great admi- A blind Iew
ration and wondring of many people (fooles sure they iudging of
were, according to the prouerbe, *Stultorum plena sunt om-
nia*,) all ouer richly arayed (like a silken *Lack-an-apes*) in
silkes and *Satan*, I would say *Satten*. sitting in his chaire, de-
livered his graue oracles concerning the *vrines*: his maid
sitting by him, and suggesting diuers things vnto him.
And howbeit they finde themselues daily gulled by such
cozening knaues, yet do they daily wittingly and willing-
ly rush into the snares of these Impostors. And in this are
they (as wee haue said) farre inferiour to vnreasonable
creatures, both in the knowledge and prouidence of that
which is good, and likewise hurtfull for themselues, being
also well acquainted both by what meanes their aduersary
may doe them harme, as in like sort not being ignorant of
all the occasions and aduantages they may finde out
against them. And thus doth the *Lizzard* being deadly
wounded by the venomous *Viper*, recover the former
strength againe, by eating of a certaine hearbe called a-
mongst the *Italians Graliga*, or *Gralega*, the which was
firſt

first found out by meere hazard and chance, as was related to me when I was a student at Bologue, the which because I thinke it will bring some delight to the Reader, I will here set downe.

The cruel combat betwixt a Viper & a Lizard.

A certaine old man vpon a time perceiuing a Viper fighting with a Lizzard, laid himselfe down vpon the ground, to the end he might the better without their perceiving of him, behold this battell. The Lizzard as being farre inferiour in force to the Viper, receiuers from the same a most dangerous and deadly wound, insomuch that the poore creature, being scarce able to stand on the feeble legs, was almost ready to fall downe dead, but comming a little againe to it selfe, it beginnes to creepe along by the Riuerside through long grasse, (the Viper in the meantime not at all perceiving the secret retreat) to a certaine herbe growing not farre from thence, of the which hauing eaten a little, returning againe to this cruell aduersary, maketh againe a new onset vpon him as before. But this poore creature fared no better then before, receiuing as dangerous a wound for welcome as at the first, but yet hath againe the second time recourse to the former, and so well approued remedy, and with like successe as before. This old Father did much admire as well this cruell combat, as this rare and strange herbe, with the vertue thereof, and yet to the end hee might more assuredly know whether this herbe had in it such secret and hidden vertues, as hee beganne now to conceiue, in the meane time that this poore Lizzard went to review the combat againe with the old aduersary, he pulled this herbe vp by the very rootes.

Galega vulgo,
seu ruta capra-
ria, de qua ride
Matthioli com-
ment.in Dioscor.
cum addit. Casp.
Baul.cap.46.lib.
3 & cap. 136.
lib. 4. & alias.

The which when this desolate creature (hauing now the third time receiued the foile from this venomous vermine) miffed, as her onely Antidote, being all bathed in blood, by her death makes an end of their quarrell. The old man hauing had this tryall of this herbe, relateth the same to the Physitians, with all that hee had seene. This herbe is now well knowne, not in Bologue alone, but in most shoppes in Italy, being ordinarily vsed against all manner

ner

ner of poysons, the Plague, and wormes.

By many other stories could I proue the like care and industry of beasts, which might also conuince and reproue the carelessness of men for their safety and securitie: but that fearing to tyre out the Reader, I labour to bee briefe. It resteth now to declare, that it is neither fit nor expedient to carry the *urine* to the Physicians house, and farre lesse for him then by the bare inspection thereof, rashly to prescribe remedies without the sight of the party: but because this will require a more large and ample Discourse, we will referre the same to the next booke, together with all the dependances vpon the same. Let it suffice vs therefore, that hitherto it remaineth firme and sure, *That the sole inspection of the urine is very deceitfull, and for this cause not at all to be trusted to.*

L 2

THE



THE THIRD BOOKE.

THE ARGUMENT.

IN this third Booke is declared by what meanes the errore of inspection of Vrines in the Physitians houses had the first originall, the which vncertaine coniecturing hath beene a cause of no small damage to the diseased: hauing beene also a meanes, to make this part of Physick coniecturall, and so the more to be despised and contemned. For this cause it is declared, that neyther are Vrines to be viewed in the Physitians house, nor yet to be sent thither to that end and purpose, but rather where the Patient dwelleth, the Physician being there present himselfe. Afterwards is declared that Physicke ought not by this sole, improfitable, and inconstant diuination, to be prescribed, unlesse the Physician haue before seene the Patient: the right Method of curing diseases being drawne from certaine scopes and indications, and not from the sole fallacious inspection of vrines. And finally is added, that Remedies are not to be prescried in the vulgar tongue, and that by reason of the manifold errors and abuses which doe hence arise: and so at length is concluded, that the inspection of vrines (especially as it is now adayes for the most part practised) is very deceitfull and vncertaine, neuer able to reueale and lay open unto vs, the whole nature and circumstancies of the disease.

THE



THE ARRAIGNMENT of V R I N E S.

CHAP. I.

How, and by what meanes this error of inspection of urines in the Physicians house hath had the first beginning, being notwithstanding nothing else but an uncertaine coniecture, and by the which doth redound more damage and danger then profit to the Patient, and hath made this so noble an Art, base and contemptible in the eyes of most men.



O farre ought an honest, learned, and judicious Physician be from patronizing of any error, how old and inuerterate soeuer it be, that it is his part rather to reprove by all meanes possible, according to his power, and labour to suppress the same, at which when they winke, they not onely inuolve the more simple sort (alwayes apt to be deluded) into manifold dangers and misery: but doe in like sort incourage these cozening knaues to continue in their wickednesse. Therefore I hold it is the duty of all honest, and consonable Physicians, not to winke any longer at this most erronious and dangerous vromanticall divination, so grossly abused vntill this present, to the great prejudice of a many. Of the which hauing discoursed at large already, it is now time to begynne to lay open to the world by what meanes this Monster at first crept into this noble Profession.

The duty of a learned and honest Physician.

The vulgir sort doth ordinarily ayme at an Apish imitation
L 3

By what means tation of their betters, and being destitute of true vnder-
this abuse crept standing, doe too much for the most part relye vpon the
first into the outward senses: and hence came it to passe, that seeing
Profession of Physicians view the urine in the Patients owne house, who
hauing likewise by diuers interrogatories, together with

the sight of their Patients, collected the nature and essence
of the disease, from whence the cure as it were of it selfe,
did voluntarily follow: the vulgar I say did presently be-
lieue that the euent of such a cure was to bee ascribed vnto
to the inspection of the urine: thus being too-too much
carried away by the outward sense, they began to adhere
to this manner of inspection of urines. Vnto this also were
ioyned as great helps and furtherers, the prescription of re-
medies, and the description of Urines in the vulgar tongue.
Boldnesse did incourage them in their attempts, it being
seconded by impunity; for all men by too great liberty (as
saith the Comicall Poet) doe waxe worse and worse. After-
wards they were so confirmed therein, that they thought
they had performed their parts, if at any time being amisse
they sent their urines to the Physician, as being of opinion
that he could by the same know both the disease and the
place affected, the strength of the Patient; and finally, all
that which belongeth to the Art of Physicke: and that
moreover hee was able to prescribe by the sight thereof,
such fit and wholsome remedies as the state and nature of
the disease did require.

*Omnes licentia
deteriores sumus.*
Terent.

They were further conceited, that whosoeuer had read
any Booke of Urines in the vulgar tongue, or yet scraped
together any remedies euer vsed by any, were hee or shee
the most wicked villaine, a runnagate rogue, a drunken
Midwife, a stewes Strumpet, or of the like stampe, might
safely and to good purpose practise this Profession, begin-
ning euer with the inspection of the urine, a thing so de-
ceitfull, onely to be trusted to, that oftentimes in stead of
health it hath beene the occasion of the death of many.
Thus hath this peruerse and wicked custome (a most cruell
Tyrant) so incroached vpon this noble Profession, that

now

now wee feare it is become like the Law of the Medes and Persians, which could not be revoked.

This custome so preuailing that cogging knaves & every Rascal that could prate of an *vrine*, began to be praised and extolled aboue the most skilfull *Physitian*; not by the vulgar sort onely, but even amongst some of the better sort; gaue first occasion to some of the better sort of *Physitians* to imbrace this grosse abuse; some of them being hereto induced lest they should bee in leesse account then these Impostors.

Couetousnes a great & chiefe occasion of this Abuse.

Others no doubt were hereto induced by *Couetousnes the mother of all mischiefe*, both to practise this manner of inspection of *Vrines* at home, and to prescribe remedies also for the sicke. But this was not all, for some were not content with this, but to give further content to the vulgar sort, some of them, and that not of the meanest ranke, wrote Bookes concerning the wiles and Caueteats which are to be obserued in deliuering their iudgement by *vrines*, called of them by a faire and plausible word, *caveteles*, or *caueats*: so that by these meanes not onely ministred they matter of cozening and deceiuing to all such as would employ their wits that way; but did moreouer confirme the more simple sort in this so foule and detestable errore: some likewise yet blowing these bellowes by translating such bookes in the vulgar tonges to the great mischiefe of Mankind. And that this error is very ancient, doth plainly appeare, in that wee haue yet extant something written concerning this subiect by *Gordonius*, who liued about 300. yeares agoe. But more praise-worthy had it beene for these famous *Physitians* to haue stood in the gap, and in the beginning, like that renowned *Hercules*, to haue cut off this *Hydra's* heads. But *Auarice*, enemy to all goodnesse, what will it not doe? or rather make men doe? This made a famous *Physitian* of my acquaintance, dead a few yeares agoe, howbeit trained vp in the *University*, and skilfull in his Pofession, so much to addict himselfe to the practising of this Imposture, that hee got *vrines*. Great gaine which a certain *Physitian* got by inspection of most

About 15. shillings sterlinc much in that Countrey, and in that time.

most mornings (as was reported to mee by one of good worth) for the inspection of Vrines brought to his Chamber sixe Florins.

Notable imposture of an Italian Empiricke.

This so sordid and base lucre and gaine, made Vrines to yeeld a most sweet and fragrant smell to that mighty Emperour Vespasian. But such *Physitians* are much more to bee blamed then *Empiricks*, or any others who haue neither conscience nor honesty. This was not practised in the dayes of Hippocrates and Galen, neither is yet vntill this day in use amongst the *Physitians* of best note in Italy; howbeit as Poggins maketh mention, it hath beene vsed amongst *Empiricks* and such *Impostors*: Such a one I know my selfe there, who late vp oftentimes very late, writing out billes or receipts for diuers and sundry diseases, the which afterwards hee put all in a bagge together, and in the morning when as people brought hym their Vrines, and withall demanded his counsell, hee would thrust his had into the bagge to take out such a bill as by chance did first offer it selfe, saying in the meane time in the Italian tongue, *Prega Dio clamandi bona, Pray to God thou mayst draw good lucke.* Miserable and vnhappy was then their estate and condition, to whom in their need, not right, reason, and iudicious vnderstanding, but blind chance and fortune did minister aid and succour. The like haue I heard of a certaine water-guessing *Empiricke*, who had alwaies written in a readinesse three severall formes of Receipts, and gaue vnto such as came to him for counsell, sometimes one of them, sometimes two, and somtimes all three, (and that after hee had told them wonders by the Water,) which were afterwards carried to the Apothecary, and there prepared for the Patient. But to re-

The *Physitians* of best note & fame in Italy, contemne this manner of conjecturing by Vrines.

turne to our purpose againe, the *Physitians* of any note in Italy do contemne still this manner of inspection of Vrines in their owne houses, as I haue my selfe seene in the two famous *Uniuersities* of Padua and Bologue, whereas neither would the Doctors of the Chayre themselues, nor yet any other *Physitian* of note or credit, vouchsafe once to looke vpon

vpon any *Vrine* brought to their owne lodgings, in this maintaining still their ancient authority, and prerogatiue; the which also the learned *Langius*, doth witnesse. And would to God our *Physitians* had also retained the like authority; then had not these cozening knaues, ignorant *Empericks*, *women-Physitians*, and the like, crept in so audaciously without any sufficiency into this Profession. *Sed venter non habet aures.* *The belly is a cunning craftsman.* And as *Couetousnes* was the cause that *Physitians* at first gaue way to this preposterous and peruerse custome; so the same *Couetousnelle* hath beene and is still the cause of continuance thereof vntill this day. Hence also commeth it to passe that such people doe so euery where abound, and are also so much accounted of in euery place, who being altogether ignorant of the Arts and all manner of literature, vphold their credit onely by this so vncertaine and deceitfull a signe. And so ignorant are they of the signes and causes of diseases, that if they heare of any paine in the side, it must needs in their opinion be a *Pleurisie*, whether the grieuance be in the externall parts or in the *Muscles*, whether also fixed about the *liver*, *spleene* or *kidneys*: and thus is it an easie matter for any ignorant Idiot or old wife to become a *Physitian*.

Now howsoever this old, inuerterate and tyrannicall custome hath hitherto so preuailed, that euen the most famous and learned *Physitians* by reason of the Peoples importunity are often forced to giue way to this inspection of *Vrines* in their owne houses; yet doth it very much differ from others manner of dealing, both in that they refraine from these fooleries, lyes, pratling and babbling, which these Impostors doe practise, as also they will sometimes confesse that it were a great deale better to see the Patient, then thus by the sole and vncertaine inspection of the *urine* to giue forth a doubtfull Oracle. And yet further, the most carefull and diligent *Physitians* are not ashamed to inquire into the state and nature of the disease before they will giue out their iudgement concerning the
M same:

same. And if at any time they shall happen to meet with some folkes *more nice then wise*, who will not accordingly answere their demands, they will bee the more sparing in prescribing them any remedies, vntill such time as they be better acquainted with the state and nature of the disease. The most of them also and the honestest would willingly that this so wicked and peruerse custome were quite abolished, to the end they might more readily and assuredly proceed in their cures. The Impostors on the other part trusting to their *Vrinarye* conjecture only, and catching at that they can lay hold on from the mouth of another, thus dallying with the precious life of man, doe administer to the silly people their most dangerous and deadly poysons, making tryall of their most dangerous remedies vpon so noble and worthy a Subiect. And to such doth properly belong that Picture of a *water-prophet*, or *water-guesser*, which thou mayst see set downe by the aforesaid *Langius*, *Langius Epistol.* whose *Goddesse* may well bee *Moria*, or *foolishnes*, as is lib. 2. Epist. 41. there to be seene. These rude and ignorant sots therefore are in no case to bee compared with our learned *Physitians*, as being altogether ignorant as well of the causes and signes, as of the severall *symptomes*, and so consequently of the right cure of the disease: whatsoeuer disease is in the belly, is vnto them the *Chollicke*; whatsoeuer disease in children, to them must needs bee the *Wormes*; and whatsoeuer disease troubleth a woman, it must needs bee the *Mother*. If the sicke bee troubled with a *Cough*, then must it needs bee of some great cold congealed inwardly; howbeit it may often proue a *Pleurisie*, *inflammation of the lungs*, or a *Consumption*. If any complaine of a paine in the ioynts, by the *vrine* they will guesse that the party is plagued with the *French-Poxe*, as most Women who take now vpon them both *Physicke* it selfe, and that part thereof which is called *Surgery*, call an *Ulcer* a *Canker*: as of late a certaine Impostor being asked of what disease his Patient lay sicke; answered, *hee was not able to expresse it in the vulgar tongue*; and yet the villaine had not so

so much as one mouth full of Latine. It is therefore the part and duty of all honest, ingenuous, and concessionable Physicians, to aduance and set forward the truth, and to labour and indeauour our selues, that not onely this part of Physicke, but also all the rest may be freed from all manner of fraud and imposture.

Now vntill such time as this foolish and water-monging Trade (which maketh the Art of Physicke coniecturall, contemned and exposed to the mockage of the most) be amended, Physicke I doubt will neuer bee restored to her ancient grace and dignity.

I confesse indeed, that *Old Dogs* are hardly brought to the tye; yet must wee not cease to do our best to purge our Profession from all errors crept thereinto, and namely this: and if wee cannot preuaile, yet I am perswaded that all honest people will take this our paines in good part. But concerning this matter we will discourse more largely in the Chapter following.

CHAP. II.

How necessary and needfull a thing it were, that the Urines of such as be sick, be no more carried to the Physicians house, but that rather they are to view them, and give out their judgement upon them in the Patients owne house, and that onely.

Now, by that which hath beene spoken already, it is more then manifest, that it is not possible to declare or finde out euery seuerall disease in a man or woman by the sole inspection of the urine: for what else is this vaine coniecturing by urine, then to commit the whole Art of Physicke to bare hazard and fortune? the which being carried as with the winde, doth encline sometimes to one side and sometimes to the other, floating vp

and downe vpon the deepe Sea, in danger euery way of drowning.

Causes mouing One chiefe and principall motiue of this is *Conceit*: this abuse still *consnes* and *Anarice*, together with a sottish ignorance. **to bee maintai-** For when as these people did once perceiue that for a ned and conti- small trifle they might haue their *vrynes* viewed, and some nued.

remedies appointed them, they were certainly perswaded there was no more to be done, being especially vnwilling to be at any further charges: by which meanes it often commeth to passe, that neglecting the fit and conuenient time and opportunity of doing themselues good, they wish (but alas too late) they had been wiser. And others againe are so obstinate in their idle opinion, and high conceit they haue conceiued of the *vrine*, that thou canst neuer driue this fond and foolish conceit out of their muddy braines, not if thou wouldest bray them with *Salomons foole, in a morter.*

Good and learned Physitians ought not to winke at common errors.

As for our own *Physitians* (howsoever I am perswaded it be sore against many of their willes) yet can I not altogether excuse them for conniuing and winking at so grosse an error, it being a meanes of maintaining the multitude in their erroneous opinion. Neither yet is this sufficient that in their assemblies and meetings they raile against *Empiricks*, and these *Water-mongers*, since this their speech keepes within doores, and breakes no further forth.

And howbeit it bee not in our power to punish the delinquents in this kind, yet is it our part and duty to lay open to the view of the world the errors and grosse abuses committed by these deceiuers. I doe not indeed deny but vpon sight of the *vrine* carried to some discreet and learned *Physitian*, the Patient hath now and then attained to his former health againe; yet hath this beene when the *Physitian* hath by his seuerall interrogatories learned the whole nature and circumstances of the disease: for otherwise they were but casuall, and not to be attributed to the meanes so vnaudisedly prescribed: but nature it selfe being

Casuall events
not to be trust-
ed to.

it

in good plight, was able of it selfe to encouter with the disease, as also to ouercome the same; the victory whereof, this vnadvised and rash remedy at that same time and instant exhibited to the Patient, doth appropriate vnto it selfe. And yet the same *Physitians* if thou shouldest aske them, would ingeniously confesse that it were farre better for them once to see the Patient himselfe, then his *vrine* twen-
ty times brought to him, and would willingly wish that *action* of the *V.* this manner of viewing *Waters* were quite banished out of *vrine* only is to the common-wealth, which I make no question hath cost many a man and woman their lives.

But it may bee some will reply that wee plead for our Obiection. owne profit, and that by this meanes our Fees grow the greater.

To these people I answere, that if they make so small Answers account of their health, which is to bee prized farre aboue Pearles or Precious-stones, they deserue to smart for their sordid and base niggardly Couetousnes: howbeit the honest and concesionable *Physitian* doth alwayes ay me chiefly and principally at the health of his Patient, preferring it before any sordid lucre or gaine.

But put yet the case that the intention were such as they most falsly lay to their charge; yet would this neuer overthrow the necessity of the presence of the *Physitian* with his Patient, or yet giue any more strength or authority to this *Water-propheſing* Profession. Most of those people notwithstanding thou shalt see so liberall & open-handed to any *runnagat Raggamuffin*, that will prate of his owne sufficiencie in this Profession; who would grudge to bestow a Fee on an honest *Physitian*, who besides that hee would giue them good and fit remedies according to the state and nature of the disease, not omitting or letting passe over the fit and proper opportunity of doing good; they might often also ſaue ſome charges in their purſes, which they first bestow vpon ſuch cozeners, and are forced afterwards to bee at a new charge againe with a learned and honest *Physitian*, when perhaps it is too late, and yet might

The vulgar
sort ordinarily
more liberall
to Impostors
and cozeners,
then to honest
and learned
Physitians.

might easily have beene effected at the first.

Story of a rich
Miser sending
his vrine to the
Physitian, and
smarting for his
couetouinessse.

The same may also come to passe in sending the vrine to a learned and skilfull *Physitian*, yet ignorant of the state and disease, as it hapned of late to a rich man here in the Towne of *Delfe*, who being assaulted with an *intermittent tertian ague*, sent his vrine to a *Physitian*, otherwise of sufficient skill and learning, who immediately appointed to him a purge, which he tooke in his fit, and vpon the taking thereof fell into great extremity, whereupon he sent presently for another skilful *Physitian* from the *Hage*. Being come, the sicke begins to raile on the other *Physitian*, and physicke he had giuen him. *Anthony Harwer* (for so was he called who came from the *Hage*,) desired to see the bill wherein the others remedy was set downe, the which having seene, he commended it, and withall asked whether the *Physitian* had beene with him or no. Hee answered, that he had not beene with him. The other smiling, replid; *Blame not your Physitian* (learned enough as appeareth) neither yet his physicke, which was by him to good purpose appointed; but thou thy selfe art to be blamed, who didst not take it in due and conuenient time. It is well, thou hast counsell according to thy pay, for if thou hadst called thy *Physitian* to thee, hee would easily haue ouercome a *Feuer* so easie to bee cured, and would on thy good day being free from thy fit, haue giuen thee thy physicke, and so shouldest thou not haue needed for so small an accident to haue beene at this cost to haue sent for me, the which is occasioned by thine owne fault and oversight.

Another obie-
ction.

But I heare some say, Admit that it is fit that the richer sort, and such as are of meanes and ability, send for the *Physitian*, to haue his counsell and presence; what if the *Physitian*, by reason of distane of place, or otherwise of his manifold employments, and losse which it might be to him, cannot conueniently afford the sicke his personall presence?

In this case it is the part of the country and neighbours about them, to convey such poore people, before the disease grow strong vpon them, to some Towne or City whereas

Answer.

whereas good *Physitians* make their abode, to the end they may be daily visited and cured as well as the richer sort: and in this case I thinke no honest and religious *Physitian* will deny them his aduice. If this cannot bee effected, they ought to be sent to the Hospitals, whereas are appointed *Physitians* of purpose freely to cure such silly poore sicke people. Or yet if such Hospitals bee not alwayes to be found, or if they haue no friends in a Towne, nor any acquaintance, at least it is to bee hoped they will find some compassionate people, who will extend the bowels of compassion, in prouiding lodging, with other things necessary for them. And no doubt but they shall likewise find some honest *Physitians*, who in such cases will afford them their counsaile, as *Hippocrates* commands in his precepts. For this cause and purpose such Cities and Common-wealthes are much to bee commended, which haue in them such publike Hospitalls, vnto the which in time of need, as vnto some place of succour and refuge, the sicke and distressed people may haue their refugia and recourse. No lesse praise-worthy is such a City or Common-wealth, which doth maintaine at their owne cost and charges some *Physitians*, to the end they may in time of need more easily be helpfull to the poore, sicke, and diseased people.

Laudable cu-
stome of such
places as main-
taine publike
Hospitals,
where also
Physitians are
entertained to
ooke to the
poore when
they are sicke

But it may bee yet further demanded, what if none of the former can bee performed, the disease perhaps being so hot and acute, that neither will it admit transportation to the place of the *Physitians* abode, neither yet is it safe to delay the matter any longer? In such a case I confess, if no better may be, the *vrine* may be sent to the *Physitian*, prouiding it be sent by a discreet messenger, declaring by him the whole circumstances of the disease, both the beginning and encreasing, together with the time of the continuance, and all the accidents thereof, and then it might bee perhaps to some purpose. And thus might the *Physitian* rather vse some remedy then none at all: Howbeit yet, as we haue said, it were much better

When and with
what cauteat the
vrine may be
sent to the
Physitian.

we did see the patient himselfe, and then to consider both of his *vrine* and all other circumstances of the disease.

The vncertainty of this coniecturing by *vrine* hath beene often obserued, not by my selfe alone, but by many other honest Physitians also, so that when as I had well viewed the *vrine*, as also afterwards appointed such remedies as in my iudgement were then fitting for the disease: that being immediatly after called to some of the same patients, I haue found the same remedies to be quite contrary to the disease, and haue beene hereupon forced to alter and change againe the said formes of remedies; and this I dare sweare, that a number of other Physitians are of the same opinion with me, if they beare any loue to the truth.

Some are also of this foolish and idle humour, that they will come with their *water* to the Physitian, and that onely to heare what he will say concerning the same, not demanding any remedy for their disease: now this is the highest degree of folly; for what is this else, but as if one should say, I would willingly know my disease, and yet it is not my purpose to part from it; euen as if a man which hath received some dangerous wound, would shew the same to the Surgeon, and yet would not haue it cured. But let such people beware, lest thus dallying with their diseases, the time and opportunity of doing themselues good passe not away.

It may be yet perhaps demanded, but what if one be amisse, yet not so extreamly sicke, but that yet he is able to trauell abroad; In such a case, I say, may not such a one carry his *vrine* to the Physitians? I doe not deny it, if hee obserue such cautions as are in this case to bee obserued, and that withall he acquaint the Physitian with the whole circumstances of his disease. And how I pray thee can the Physitian giue thee sound and good counsaile for thy disease, vnlesse he vnderstand throughly the originall and ground of it, together with all that concerneth it; for better it is to deny thy helpe to the sicke, then by thy temerity and rashnesse to precipitate him into extreame danger,

The foolish custome of some people to try the Physitians skill by the *vrine*.

ger, or yet (as *Empirickes*, women-physicians, and such like) to cure him casually and by meere chance and hazard. This is then the summe of that which hath beene said, that if any shall bee so sick that they are not able to come in *The Physician* their owne person to the *Physitian*, they shall not send ought to see his *vrines* to the *Physitians* houses, much lesse to these *Patient*.

cogging and cheating *Empiricks*, &c. but shall with all speed and diligence send for a *Physitian* both learned and well skilled in his profession, who shall not then onely view their *vrines*, but shall in like manner well weigh and consider of all the rest of the signes, being present himselfe with the patient, and so shall be more able to cure the disease. This seemeth the *Wiseman* to command in these

words: *Give place to the Physician, for the Lord hath created Eccles. 38. 12.*

him: let him not goe from thee, for thou hast need of him. He saith not, *Send thy water to the Physician.* Let vs not then like the *Physitians* of *Alexandria*, followers of *Erasistratus* (who attained to all their skill in curing diseases by the *Against booke-*

onely reading of bookes, and were so idle loytering lub- *physitians.*

bards, that they were perswaded they might attaine to the perfect knowledge of herbes by the pictures of them onely) by the sole conjecture of *urine* brought to our studies, aduenture on the practice of this so noble a professi-

on, & our *Galen* very fitly calleth such *en το βιταίνειν εργάτας*, A pretty com-
that is, *Saylers by their booke only*; who learning all their Art *parison.*

of Nauigation by some Geographicall Cards, doe suddenly with their ship rush vpon some Rocke, vnto themselues altogether before vnknowne: euен iust so fareth it not onely with our cozening *Empirickes*, but with all such *Physitians* also as doe too much relie vpon this so vncertaine conjecture by *vrines*.

And for this cause also did *Heraclides Tarentinus* not vn- Another.
ficially compare such counterfeit *Physitians* to *Prætors* pub-
like *Cryers*, who in the Market-place among the great
prease of people did liuely set forth any fugitiue slauie, both
in his apparell, stature, feature, colour of haire, &c. whom
notwithstanding if he had beeне sittig hard by their el-

bow, they could hardly discerne. After the same manner doe our water-mongers also, who not hauing seene the party, yet will they by the *urine* liuely set him forth in his colours : yea so *Lynceus*-like cleere-sighted are these Impostors, that not onely doe they presume to take vpon them to discerne by it the temperature and state of his body, but the disease it selfe also, or whatsoeuer is amisse within him, although they never haue seene the party : yea and if they should meet him in their way yet would they never know him, much lesse his disease, and that for very good reason, in regard they would find the case farre otherwise, then they had by the deceitfull *urine* heretofore iudged. But howsoeuer it will proue a hard matter, and full of difficulty totally to abrogate this so inueterate error, yet shall the danger of this manner of coniecturing by *urines* plainly appeare to the eyes of the most iudicious. And if this abuse were reformed, then would no more trust be giuen to these malepert, iugling, and cheating knaves. But we will now proceed to lay open and declare how dangerous a thing it is by the sole inspection of the *urine*, without the sight of the patient, rashly to prescribe any remedies, especially such as be most generous, to wit, purging and bleeding, the which wee vvill proue as vvell by reasons as examples.

C H A P. III.

That vpon the sole inspection of the urine, Remedies ought not to be prescribed to the sicke, except the Physician being present by them, doe first obserue all the rest of the signes, which doe in like manner belong to the perfect knowledge of the disease.



¶F the vncertainty of this signe of *urine*, in diseases, together with the manifold errors committed by *Empirickes* and others, as also the beginning and occasion of the same, we haue said sufficiently already: Now let vs

vs yet proceed & declare how vnfit a thing it is, vpon the sole sight thereof, without weiging the rest of the signes by the sight of the Patient himselfe, to proceed to the cure of the disease: let it not therfore seem strange, if we instruct the ignorant, and discouer the fraud and imposture of couetous and cozening knaues, vsurping to themselues (but falsly) the name of *Physitians*. Neyther yet doe we find fault with their impostures and cozenages, for any hatred or ill will we beare them, as being of the same profession with vs, according to the common prouerbe, *Figulus figulum odit*: *One begger is woe, when another doth by the doore goe*: the which I thinke no honest vpright hearted man will iudge. For, this we doe onely out of that feruent affection wee beare to our neighbour whom wee see so to be gulled.

Is it not fit to cleanse the Wheate from the Tares? Is it Errors ought to
vnseemly to defend and maintaine honest and simple peo- be reproued &
ple from the impostures of cozeners and deceiuers? When banished out of
the Judge punisheth offenders, is it not to maintaine ho- the Common-
nest men in their right, and that not for any grudge or ma- wealth.
lice he beareth to the party, but to defend the innocent,
the widow and orphanes from oppression. The Father in
like sort chastiseth his sonne, to reclaine him from his dis-
orderly courses, and that when he commeth to yeares of
discretion he may liue an honest man: wherefore while as
wee see that errors and abuses haue crept in into this noble
Profession, shall wee not be thought to haue betrayed our
profession, and with it mens liues, if wee giue no warning
of the same? Is it not our parts, when we see a stumbling
blocke, or a stone, laid in our blinde neighbours way, to re-
moue, or at least to doe our best to remoue them out of
his way.

As for our selues, if all things were well weighed, it Great gaine
may be, our gaine would not proue so great as thou ima- commeth often
ginest, in regard there commeth often to vs no small profit to good Physi-
by the errors of *Empirickes*, and such like scumme and off- tians by the er-
scowrings. As for my selfe, I may boldly auouch, that I rors of *Empi-*
haue reaped as much or more gaine and commodity by *rickes & others*,
them

them which haue at the first beene preposterously cured by those abusers, then by them to whom I was my selfe at first called. This will many moe besides my selfe, I thinke, confesse. Now if we had beene called to them at first, then might they haue beene more speedily, with lesse danger, and paine to their purses, cured at first.

And wheras it may be objected, that some of our Learned, iudicious, and as they call them, dogmaticall *Physitians*, do still vse this coniecturing by *vrine* after the manner wee haue declared, prescribing likewise some Remedies, which if they help not the Patient; yet doe they doe him no hurt, and that onely lest they should seeme to doe nothing: such I say doe in this as absurdly as the Mariner, who in the greatest storme and tempest committeth his ship to the discretion of the boisterous windes and raging waues of the Sea. Neyther ought the *Physitian* to entertaine this base and beggarly custome, fearing lest if they goe from him, they should carry the same to some *Empiricke*: but this should rather be a motiu to make them warne the Patients to beware of being bewitched with this so dangerous and tyrannicall a custome.

It is the part of the Patient to send for the *Physitian*, who shall then best be able to obserue his disease, with all the signes and circumstancies thereof: Now if any will come to vs, and not lay open their disease, it were better to send such Ailes home without any counsell; for sending Physicke to parties whose diseases thou knowest not, thou maist be a meanes of furthering them to their end, being vnprepared, and so likewise endanger their soules.

But admit the *Physitian* be present, yet is it not suffici-
ent that he play his part, but likewise the sicke, and such as
assist, and minister vnto him, as also other outward things,
which might much hinder the cure, as our renowned
Hipp. aph. 1. lib. 1. Hippocrates doth teach vs, the which things the *vrine* will
neuer be able to shew vs. The danger which may ensue
vpon the vnauidised prescribing of remedies vpon the sole
sight of the *vrine*, we haue already declared by the exam-
ple

ple of a white urine in a phrensie. If also the choler be carried vpwards, and by casting and reaching voyded away, it will come to passe that the urine will be crude, and of a whitish coloor: and yet if in this case thou shouldest appoint hot remedies in this hot disease, it is apparent into what danger thou castest thy Patient. In like sort if the sicke shall lye long languishing of a Dropsie, proceeding of a cold and weake Liner, the urine being for this reason of a reddish colour, and shall send his urine to the Physician, and he thereupon shall presently prescribe Phlebotomy, shal he not by the same meanes hasten this crazy carkeis to the graue? No man of vnderstanding, I thinke, will deny it. Now of the disposition of such a liner (howsoever the bo-
dy was not swolne) I will here relate a true story.

At my first comming out of Italy, I came to the towne Of a Priest sick of Pibrers in France, whereas I practised Physicke for a while, and among diuers other Patients whose cure I had vndertaken, there was brought to me the urine of a cer-
taine Priest, who had now a long time lyen very weake, all naturall strength and vigor almost fayling him: now the urine was very red coloured and thicke withall, insomuch as I had no small suspition that the sicke was diseased of some hot acute disease proceeding from an extreme heate and ebullition of the blood. I enquired therefore of him that brought the urine, whether his Master had been long sicke or no? He answered that he had kept his bed these three moneths at least. The which hauing heard, I could not but wonder at the urine, and the strangenesse of the same. Wherefore I enquired of him againe, whether he felt not some paine, and as it were some weight under his right side? The Seruant auouching that it was so, I enquired whether hee was not troubled with some loosenesse, as likewise if his ject were swallen? The Seruant answered, That hee voyded by stoole great abundance of bloody excrements, that his belly was very lancke and flat, his body dry and withered, and that his feet were not at all swollen. Hauing vnderstood all the pre-
misses, I said I thought it fittest to see the sicke before I

Instances in
some cases,
wherein the u-
rine may de-
ceive vs.

should administer any Physicke to him, lest trusting too much to the false flattering urine, I should let him blood, which might perhaps be an occasion of great mischiefe to the sicke. The Seruant acquainted his Master with my message, and vpon that occasion the next day being sent for, when as I came to him, I found death written in his face already, hauing such a face as is commonly called Hippocraticall, described by the famous Hippocrates in his predictions, to wit, a sharp nose, his temples fallen, hollow eyes, &c. and withall, his excrements were bloody, like the washing of raw bloody flesh, the which doe most vsually come to passe by meanes of the imbecility and weaknesse of the liner. The Pulse was small, weake, and somewhat quick, such as doth most commonly accompany a Feuer heeticke, or Consumption. I enquired of him what had beeene the originall cause thereof, and how long he had beeene troubled with it. He told me among many other things, That at first hee had used the counsell of a certaine Empiricke, who had most grievously tortured and tormented his poore carkeis with most strong and violent remedies, confidently maintaining that his disease was the French pox. He said moreover, that he had laboured to cure him (rather kill him) with such remedies as doe violently loosen the belly, from whence hath proceeded this extraordinary fluxe, continuing with me now these two moneths at least: neyther yet haue I sent this fellow away, howbeit, as I am now much afraid, the Author of my mischiefe: and for any thing I can as yet perceiue, I waxe daily worse and worse, my whole strength being now almost quite decayed, wherfore I am now purposed to send him away packing. Moreouer, as concerning the signes of the pox, I found none at all, and so farre as I could collect by his owne relation, there were never any at all.

In the meane time while we were thus talking our Empiricke came in. This worthy Knight (call him knaue if you please) was a Baker by profession. This saucy Jack, like some proud Thraso, did maruellously expostulate with the

Patient

Facies Hippocra-
tica. Hippocr.
prognost. lib. I.

The Impostor
goeth about to
cure him as sick
of the French-
pox.

Patient for sending for me : a great cause indeed to chide poor *Pamphilus*. Some certaine big words did this *Braggadocio* breathe out, as is the manner of these men, howbeit to small purpose : adding moreover, that none could cure him besides himselfe. Sometimes he said he was sicke of the pox, prating of many other idle things not worth the rehearsall : and presently againe would he affirme, that hee had a stone in his bladder as big as an egge, and that hee would be content to be hanged if it were not according to his words. Wherefore perceiving it would be to small purpose to vse reasons against one, who could be little bettered by the same, or by any sharpe reproofe, I only answered him thus briefly, *My Friend, I came not hither of mine owne accord, but being sent for : and now so farre as I can perceive, the patient hath need of present help ; wherefore I thinke it fittest to administer unto him such things as may by little and little stop the flux, or else in a very short time his vigor and strength will quickly perish and decay. As for any signes eyther of the stone, or of the French pox, I find none at all.*

Whiles I was thus talking, he betaketh him to his heels in a great chafe and rage. After I had appointed his dyet, and such gentle remedies as I thought fittest, I departed homewards. The third day after, the seruant came to me againe, acquainting me that his Master was now much better then heretofore, I still wishing him to continue in that course I had appointed him. But yet not resting content Phlebotomy with my counsell, sends yet his *urine* to another *Physitian*, who vpon the sole sight thereof, without any further, appointeth *Phlebotomy*. These blockish people, (notwithstanding I had strictly charged the contrary, & dissuaded from bleeding, whatsoeuer encouragement they might seeme to haue from the *urine*) did with speed put the same in execution. Whereupon hee was like to haue yeelded vp the ghost. Of which being aduertised by the seruant sent againe vnto me, I told him that the *urine* had deceived the *Physitian*, & withall vndone the patient, wishing they had better followed my directions, & that now his only course was

was to prouide himselfe for another world. The servant was scarce come within the doores, when his master verified my prediction. The friends desirous to know whether the varlets words concerning a stone in the bladder, would proue true, caused him after his death to bee opened, but no such matter was found, howbeit this Rogue had pledged his necke on the same.

Not safe alwaies to let blood when the
urine is red.

Wherefore here we may learne, that it is not safe vpon the sole inspection of a red *urine* presently to appoint bleeding, since the same may proceed sometimes of a crudity and weaknesse of the *liner*: and in this *Priest* was such an imbecillity conioyned with a *Fever Hecticke*, and therefore his bleeding proued to bee his bane. And that wee ought not rashly vpon the sight of a red and thicke *urine*, prescribe *Phlebotomy* (whatsoever *Auicen* and the *Arabian Physitians* do hola) it is a thing not to be doubted of. It is then apparant how dangerous it is to prescribe remedies vpon the sight of the *urine* onely, as also how deccitfull a signe this is.

A pretty de-
scription of a
water-prophet.

Ingenious con-
fession of a lew

And to this purpose is not impertinent a pretty Story which *Langius* relateth in his Epistles, where hee maketh mention of a certain Apothecary being a Jew, hauing at the very entry of his shop set a carued Image of a foole, apparelled with a party-coloured coate, and a red hat on his head, who holding out an Urinall in his hand, fleering as fooles use to doe, seemed to shew the same to the beholders. A Physician being there by with *Langius*, maruellung what this might meane, entring within the shop asked the lew concerning the meaning of this matter. The lew answered,

that he had heard both from his Father and Grand-father haing both beeene *Physitians*, that such *Physitians* as by the fallacious iudgement of *Urine* doe attempt to know and discerne the disease together with the causes of it, and the place affected, are fooles like unto him, who did mocke and laugh to scorne their rash iudgement of the same, whom for this cause hee had set for a Signe before his shop dore. So free and ingenuous a confession of the truth in this matter, may one seldome heare among

among our Christian Water-prophets, before whose doores such Signes were very fit to be set vp.

It is not then sufficient to content our selues with the bare inspection of the vrine sent to vs; but it is our part to visite the Patient, yea often if it bee possible, and Hippo- Lib. de Præcept. crates himselfe giuech vs warning of the same, as also to inquire of the most ignorant Idiot such things as may helpe forward the Cure. The same Author in another place saith thus: *Come often at the sick, visite diligently, without standing such things as might be done ignorantly, and changing natu. them if they be already done. And thus thou shalt more easily attaine to the knowledge of the same, and shalt bee the readier for every occurrent, &c.* Now yet further if the inspection of the vrine only were sufficient to give vs ful notice as wel of the disease as of the signes and symptomes thereof, what needed Physicians to haue written so many volumes with so great labour and toyle concerning other signes and tokens whereby they are discerned. And we read that Galen himselfe findeth out diseases, and distinguishest them by the pulse, which requireth of necessity the presence of the Physician, as well to iudge of it by the touching, as of diuers other excretions by the sight.

Hence also commeth it to passe, that neither Hippocrates Galen hath wri- nor Galen haue of set purpose so curiously set downe this ten of set pur- Doctrine of urines; howbeit they haue here and there as pose diuers occasion serued made mention of the same, as willing vs bookes concer- not too much to rely vpon it, but to conioyne all the rest ning the pulse, of the signes, which he shall never be able to doe without ninge urines. not so concer- the sight of his Patient. This is also the opinion of Iohan- Iohannes Damas- scenus, in his Aphorismes, and Rhases doth like- wise confirme the same. And it cannot bee denyed but in Aphorismis, many by reason of the inconstancie of this signe (which often deceiueth the Physician) haue had their dayes much shortened, whom it had beeene perhaps an easie matter to haue sauied, if they had had a skilful Physician by them. And of this I will set downe as lamentable an example as was the former. *Vpon a time an honest man being troubled with a*

Story of an vn-*carnosity*, growne in the passage of the vrine, at the bottome of skilfull Surgeon, his Yارد, a certaine fool-hardy Barbar giuing himselfe forth for who pierced a *carnosity* in the passage of the *Yارد*, *procuring* in the bladder; by this meanes *suing*, together with an inflamation and burning feuer, the death of the Patient.

some skilfull Surgeon, thrusting up a Catheter into his Yارد, burst through the passage, thinking there had beene some stome in the bladder; whence it came to passe that a fluxe of blood ex- eased through the vnskilfulness of this wicked wretch was cast away. When death was now knocking at the doore, and ready to breake it open in her Soueraignes name, they send his vrine to me, this being the custome of the common people, and of some others also. The vrine was thin and cleere, with a small residence, (for the Fluxe of blood had ceased but a little before) of a golden colour, inclining somewhat to Saffron, in somwhat that neither could any haue discerned any inflamation, nor acute Feuer by the same; howbeit it was somwhat coloured: but vnderstanding by the seruant that his stones were exceeding swollen (the which no man by the vrine could euer haue discerned) I went to him my selfe, and found that his priuy members and stones were so exceedingly swollen, that scarce had I at any time knowne the like; and at length the vrine was quite stopt, that not so much as one drop could come forth. There was this braue Barbar stify maintaining that this was nothing else but the stone in the bladder, and was resolued to haue cut him, the breath being now ready to depart out of his body if I had not diswaded him. He had also administred unto him very hot and sharpe medicines for breaking of the stone, which had increased as well the Feuer as the inflamation, and consequently killed him before wee could be thinken of any fit remedies. His dead body being opened to see if they could finde any stone, they could finde none, neither in the kidneyes, pipes of the vrine, nor yet in the bladder; so that then they gaue credit to my speeches.

I could relate a many like Stories of such as haue beene diseased of Pleurisies, inflamation of the lungs, and the like, deluded to their great dammage by this so deceitfull a signe: but these shall now suffice to proue that which we haue

vndertaken. Now since it hath beeene lately declared that the *Physitian* can by the inspection of the *vrine* onely, neither finde out the infirmity nor yet the place affected, much lesse the causes and *symptomes* of them: now it resteth to declare that the *vrine* cannot indicate or demonstrate the cure it selfe; but that besides the *vrine* there are certaine *scopes* and *ends*, from which the *indications* of curing are derived, which doe no lesse require the Presence of the *Physitian* then the former, the which also in the next place wee will set downe; howbeit I haue elsewhere handled the same as occasion was offered.

*In libris obseruat.
Medicinal. de fe-
bris.*

CHAP. IIII.

That there is a certaine Method and order of signes and causes, as also of diseases, together with the accidents of the same: that there are also certaine scopes and ends from the which againe the indications of curing are derived, by meanes whereof, and not of the bare inspection of the *Vrine* onely, the cure it selfe is performed: by all which as well the utility as the necessity of the presence of the *Physitian* with his Patient is proued.



Ow as concerning the signes of diseases, and the finding out of the same, our learned *Physitians* haue laboured not a little. And as concerning the fountaine and spring from whence they doe proceed, our *Physitians* haue set downe diuers; the which first of all that euer-praise-worthy *Hippocrates* found out, who layd also the first foundation of this *rationall Physicall Professi-
on*, as it is now practised, worthy the admiring in this one poynt, that hee proceeded so farre in this Profession, that bee haue beeene euer highly esteemed, not onely by those who liued in his time: but euen in the succeeding ages also. This *rationall secte*, as wee may call it, doth proceed from the na-

*Rationalis secte
Author Hippo-
crates.*

ture of the thing it selfe, to finde out the signes, the causes, and remedies. Hence also commeth it to passe that a Physician professing the same, must vnderstand the temperature and constitution of mens bodies, as also to be well exercised in finding out the severall infirmities of the parts

After Hippocra-
tes Galen, and af-
ter him many
learned men
have handled
this Method.

Donatus ab alto
mari.

Leonhardus Iac.
obinus cap. i. in
9. Rbas. ad Alter-
mans.

Montanus Met.
universa. cap. Iaschinus.

36 & 57

of the body. After many other famous and learned men succeeded Galen, who hath herein gotten himselfe so much glory, that hee hath left but little for his Successors to gleane after him. Of late diuers learned men haue well manured this Method, as namely Montanus, Fernelius also refined this faculty, publishing it to the view of the world. The same hath lately beeene illustrated with a new and easie Method by Hearnius, and Argenterius hath also attempted the same; and many others haue taken no small paines in this matter. Now howsoever they may seeme somewhat to vary and differ in the enumeration of the particulars; yet they are all derived from a true and sound Method.

And thus Donatus with Galen, search out first of all the place affected and grieved: to wit, whether it be so of it selfe, or by consent of some other part: the which notwithstanding without the knowledge of Anatomy, no man can euer finde out. The place affected or grieved therefore hee searcheth and inquireth into, from five severall springs and fountaines: from the hurt the action hath received, from the manner of the excretions, the position or situation of the part, the nature or manner of the paine, together with the propriety of the accidents. So in like manner doth hee finde out the disease it selfe, from the excretions, the propriety of the paine, the propriety of the accidents, the nature of the part it selfe, and from such things as haue preceded and gone before; such as are the manner of dyet, custome, age, the constitution of the Ayre, or the Heauens, together with the disposition

of the whole body. And besides this, such a disease as abinus cap. i. in properly pertaineth to the part, doth continue without in-
9. Rbas. ad Altermission, but that which cometh by consent hath some mans. intermission. After this manner also proceedeth Leonhardus Iaschinus. Montanus collecteth all his from two fountaines or springs, to wit, from the actions & passions of the whole body.

Hee

Hee doth therefore obserue whether the action *vitall*, *naturall*, or *animall* bee quite decayed and perished, or any wayes depraued or marred. The *naturall* actions are con sidered from the change of excretions of the said parts: the *animall* actions from the excretions or superfluities of the braine, the *vitall* from the *pulse*. After the same manner doe we consider of the passions as we haue done of the actions. Thus doe wee first of all consider the passions of the braine, such as are *watching*, *sleepe* and *deliration*. The *vitall* are *distrust*, *feare* and *shamefastnesse*; the last whereof being once lost, that party seldome recouereth the health. The *naturall* passions are *pleasure & delight*, *hunger*, *thirst*, and the like, being referred to the *stomacke*. There maist thou see a many mo things concerning this Subiect, which of purpose I passe by, & that for feare of being too tedious. Argenterius also hath a large field tending to this same purpose, which I will also here omit. All which do intimate so much vnto vs, that the *urine* only cannot bring all this to passe. Now next let vs proceed to the causes of diseases.

Argenterius lib.
duobus de officiis
Medici, praeser-
tim. cap. 18. lib. 2.

Briefly therefore of the causes, some are *internall*, called *ογκωδιας*, being bred within the body of man, such as are *blood*, *phlegme*, *yellow* and *blacke cholericke*, exceeding their owne bounds and limits. Other causes are *externall*, called *primitiue*, and by the Greeks *πρωταρχη*, being without the body of man, as *heat*, *cold*, *poysone*, with innumerable others, &c. Now of these, some againe be necessary, as the *ambient ayre*, *our meate*, *drinke*, *rest*, *sleepe*, *watching*, *perturbations of the minde*; as *feare*, *sadnesse*, *anger*, &c. Others againe are not so necessary but that wee may well avoyd the same: such are *hot stewes*, *bathes*, *unctions*, *apparell*, *smells*, *carnall copulation*, *externall motions*, whether by *borse*, *waggon*, as also *fallies*, with a number of other things, which doe suddenly assault vs: all or any of which, who so would seeke for in the *urine*, deserued to be begged for a foole, or to be allowed *urine* for his ordinary drinke. The *internall* causes haue their originall and being from the *primitiue*, *evident*, or *externall*, concerning which thou

Gal. de caus. maist see many famous auncient and later writers. As for morb. & sympt. the finall cause it is not to be obserued in the Art of Physick. Fernel de causis sicke. The efficient cause is that which altereth and changeth the state of the body from an equality and good temper, to an inequalitie and distemper: the same is againe either internall, externall, or primitiue, within the body do alter it, the meate, drinke, and medicines: without the bo die, the affections of the mind, anger, motions, carnall copulation, sleepe, and watching. The materiall cause may also become the efficient cause of the disease, being also two-fold; the one, the matter of which, as are the humours; the other, the matter in the which, as are the members of the body, receiuing the diseases and infirmitiies of the same. The formall cause, as in a Feuer, an externall and outward heate. Now how be it much more might be said concerning the causes, yet will wee not insist any longer vpon them, but referre the curious Reader to the aforesaid authors with many others.

Now as neither the signes nor causes of diseases can be discerned by the urine, it followeth now in order that the indications of curing, or that part of Physick called Therapeutic, can no more be found out by the urine, but it is to be found out by certaine scopes or ends, from whence are afterwards deriuued certaine indications of curing. But to the end wee may more easily attaine to our purpose, wee will first of all declare what is meant by these four, *Indicatio, coindicatio, contra indicatio, correpugnatio*, beginning first to tell what is meant by this word Scope. A Scope then is the tearme, or end whereunto the action is directed. Indication is the reason or Motiue of doing such a thing, which looking vpon the Scope, doth point out to vs: or thus, Indication is the knowledge of that which may either help or hurt: Coindication is that which sheweth vs the same that the Indication, but not primarily of it selfe, but by accident, and as it were in another place. Thus the Strength of the patient is said to indicate Phlebotomy, or a proper diet, but the temperature of the body, the age, the sexe,

A Scope what it is.

Indication.

Coindication.

sex, the custome do coindicate the same, because they declare in what state the strength of the body standeth, and consequently doe declare and point out the dyet, nor of themselues, but by others mediation and comming betwixt them. *Contraindication* is that which primarily and principally doth hinder that which was suggested by the indicant: as the abundance of humours do indicate a plentifull euacuation; the *Contraindicant* is the want of vigour and strength, hindering this worke, and opposing the selfe against it, as being more by the same ouerthrown then any thing else within the body of man according to the course of nature. *Correpugnation* (if so I may say) or *Cer- repugnantia*, are such things as doe secondarily oppose themselves to the *Indication*, and as one might say oppo- sition, such as are in euacuation, the age, the sexe, the temperature of the body, and the rest of this nature and kinde: all which when they shew the imbecillitie and weakenesse of naturall strength, doe either not admit any euacuation at all, or else do insinuate the apt and due moderation of the same. Now such things as do neither indicate nor *contra indicate*, neither persuading, nor dissuading; such I say as if they were not at all, are not of vs considered, or taken notice of, but of these things see at great length *Donatus*, *Argenterius*, and *Montanus*, with many others, the which the learned, if they be desirous, may there see set downe at great length, and so it doth plainly appeare that the *indications* of curing are not taken from the inspection of the vrine, as many most falsely haue hitherto conceiued, but yet we will set downe in the next Chapter the chiefe Scopes from whence *Indications* are taken, and so shall the vncertaintie and deceitfulness of this signe of Vrine be made more manifest.

CHAP. V.

That remedies ought to be sought from certaine scopes and indications, for the which cause such Physicians are to be blamed, who doe vnaudisely vpon the sole sight of the vrine prescribe their remedies.

I Scope.
Whether wee
are to vnder-
take the Cure
or no.

Now then to acquit my selfe of my former promise, and to the end this matter may more manifestly appeare, I will out of the former famous Physicians briefly set down the chiefe scopes from whence the indications of curing are taken. The first scope of all therefore shall be, whether that wee would take in hand ought to be undertaken; for if it be possible, then may wee boldly god about it; if impossible, then not to attempt it. Now to the end the Physician may vndertake or not vndertake a cure, two things are to be considered, the efficient, and the matter or instrument on the which the Physician is to worke. Then come wee next to the manner of curing. Now then if wee meane to proceed in it, two things must concurre, the power, and the matter; if either bee wanting wee can doe nothing to any purpose; as if any member of the body be deficient, eye, nose, &c.

The Physician himselfe may in like manner be deficient, in regard of his ignorance and insufficiencie, such as be Empiricks, women-physicians, &c. who are fitter for baser imployments then for so weighty a calling. The skilfull and learned Physician may yet be deficient also in regard of some operations set downe by some famous auncient Physicians, as being in those dayes vsuall, now disused and discontinued; as for example, the incision of the diseased of a Dropfy, the which perhaps may be either in regard of the difficultie thereof, or in regard of the decaying of the strength, it not beeing then safe to administer the same. Sometimes also it commeth to passe that although as well the matter as the instrument be fitt for the operation, that

yet

yet notwithstanding it is not safe to goe about the cure, in consideration of some other circumstances which doe internally or externally happen and befall the subiect wee are to deale withall. The *internall may bee the temperature of the body, perturbations of the mind, age, and sometimes the self-wilfulness of the sicke.* For if we should appoint a strict and thin sparing dyet, the temperature of the body not beeing able to beare the same (as commonly wee see in cholericke bodyes) then may it rather doe harme &c. So must wee be sparing with *Plebotomy* either in yong chil-dren, or yet in women with child, especially towards the beginning and later end of their time, the like circumspection is to be vsed in purging remedies. Neither yet are wee to neglect the *perturbations of the mind*, as in faint har-ted people wee are to vse these remedies sparingly, as also in *Laskes*, and in the *menstruous flux of women*, and in the *Piles or Hemorrhoids*. Such things as doe externally befall vs, are first the ayre, and therefore in soft and foggy bo-dies, in any great excesse of Summers heat or Winters cold the same ought to bee restrained if not wholly inhibited: the like being vnderstood of an exceeding hot or cold re-gion. Custome also must not be contemned, for some ac-customing themselues to feed 3. or 4. times a day, falling sicke must be more liberally dyeted; and such as are accu-stomed to purging and bleeding, sustaine lesse hurt by the same. In like sort we are to consider whether we are to at-tempt any thing at all, or to commit the whole worke to natures wise disposing, according to the opinion of *Argen-cius*: or yet if we see the disease so farre gone that there is no good to be done, not to attempt to do any thing, but to foretell the dangerous issue of the same. The second scope followeth vpon the first, for hauing in the first place con-sidered whether we are to go in hand with the cure or no, in the next place we are to consider what is to be done, for being many things to bee done, it is not a thing of small moment to vnderstand what he is to doe, whether to vse *vacuation or repletion, digestion, nutrition, alteration, refrigeration*

Second scope
choyce of that
which is fitteſt
to be done.

ration, with infinite other things more ; or whether some thing besides all these yet is to be done, of the which whosoever is ignorant going about one thing in stead of another, must needs bee the author of great mischiefe. The cause then doth indicate and declare vnto vs what wee are to doe, (as Montanus well obserueth) but the efficient cause doth especially indicate preseruation from future infirmities: the materiall cause being corporeall or incorporeall, belongeth properly to the curing or curer of the said infirmities. Now these two sorts of materiall causes doe differ, the materiall corporeall cause ascribing vnto it selfe euacuation; the other being incorporeall only alteration. Or yet this indication (according to the opinion of Argenterius) is taken from the number and difference of the infirmities, &c. Galen desumeth the same from the dignity of the part or member, the nature of the action, from the substance and scituacion thereof, whom other Writers do also imitate. So doth Iacchinus desume and take the indication of this scope from the temperature of the part, the excellency of it, the seat or scituacion, & the connexion or knitting therof with some other. Donatus in like manner draweth the first indication from the temperature of the part it selfe, affirming that the substance together with the infirmity it selfe doe both demonstrate this, (as 5. Meth) and the manner how to vse the same is taken from the forme and scituacion. And thus doth Galen appoint to preserue and keepe the naturall temperature, with things alike in quality to the same, as to appoint dry remedies to dry parts, and moist to the moyster, &c. Secondly, Donatus taketh his indication after Galens minde, from the action, and therefore willeth vs to purge the luer, and stomacke with great caution and circumpection, by reason of the noblenesse of their actions, and the necessary vse of them to the whole body : thirdly, from the shape and figure of the part affected. By this meanes are we warned by which way and passage we are to euacuate, to wit, the stomacke by vomit and stooole, the guts by stooole only, as also the hollow parts of the luer, the kidneyes, the backe-parts of the luer

5. Meth.

liver, and the bladder by the passages of the vrine, &c. The fourth indication he takes from the situation of the part. Thus are wee to apply to outward distempers remedies just of the same degree of contrary qualities, and such as the distemper requireth. But againe the inward and farre remote parts of the body being distempered require remedies a great deale stronger then the distemper in its owne nature, and that in regard of the remotenesse of the part, the Physicke losing some of the force in the passage, &c. The fist indication he taketh from the sensibleness of the part, such as be of an obtuse and dull feeling contemning for the most part the most effectuall meanes, although they were of a corroding and eating quality. Such parts againe as be very sensible their strength is quickly ouerthrowne. It is very meete and expedient therefore to remedy the same not all at once in one instant with strong and forcible meanes, but for the more safety by degrees: but where the feeling is duller thou maist safely vse such remedies as thou shalt finde fitting all at one time. And thus it now appeareth plainly that this second scope is not to bee taken from the viewing of the water, as these ignorant Urinemongers doe most falsly suppose, who vpon the bare inspection of it appoint their most dangerous and strong medicines, yea rather most deadly Poysons, as doe in like manner our Alchymists with their most dangerous metall-medicines, they being both alike ignorant in the Principles and rules of Art. The third scope is by what meanes wee ought to bring that to passe which we intend. This scope then requireth the furniture of such stiffe as Physicke is able to afford vs, the which either the disease or the cause of the same doth indicate. If the diseale, then it cannot be sufficiently knowne without the Physicians presence, much lesse cured vnlesse he be either alwaies present, or at least doe often visite his Patient. This scope then is indicated from the disease, the cause, together with the accidents of the same. And therefore old inueterate obstructions doe indicate strong and forcible medicines for the opening of them: the abundance

dance of humors, such *Physike* as may be fit for the evacuation of the same. The disease which yet is crude admitteth no evacuation before the concoction thereof. They are not therefore without blame who presently vpon the sight of the vrine onely, appoint the Patient strong and violent Purgations, whether there bee concoctions or none at all, and that quite contrary to the minde of Hippocrates and other learned *Physitians*.

And thus doth every one of these indicate the owne proper remedy, whether the cause, disease, or accidents of them. *Distemper* doth indicate alteration; the multitude of humours evacuation; crudity, concoction; paine, mitigation of the same; any violent Fluxe, astringent and binding remedies, &c. The fourth scope considereth the quality of the matter, that is, a choye of the fittest meanes, especially when they are many, together with the quantity of the same. And therefore it is not sufficient for vs to know what doth evacuate choler or any other humour, but what effecteth it to best purpose. The quality of the remedy is taken according to Galen, from the action which it bringeth forth, taking the name from the part to the which it is appropriate, and the infirmity which it helpeth. The first qualities such as are heat, cold, drought and moisturē, are the Authors of the action, and such as are derived from them, as those which do soften, harden, loosen, extend or stretch; and such likewise as doe follow the soliditie of the substance, to wit, those that doe attenuate, that doe cut, and such as doe thicken and stiffe up the passages, and are called properly enplastica, as in like sort such as are engendred of the two former sorts of qualities, as are astringent, repelling, digesting, opening, thickning, cleansing, together with others of the same nature and kinde. Secondly the quality of remedies is taken according to Galen, from the similitude or likenesse of the whole substance, from whence doth proceed the purging quality, which doth draw the humours of the body, some purging one humour some another. Thirdly, it is taken from the infirmity and the part affected; as for example, Bechica bee such

The fourth
scope the selecti-
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the quality of
the same.

such remedies as are appropriate for the *cough*; *Stomachica*, *hepatica*, such as befit the *stomacke* and *liver*. Now the infirmity it selfe doth indicate the applications of the first qualities, thus; the *heat* that which is *cold*, and the *cold* againe that which is *hot*, &c. The *temperature* againe doth indicate the application of the like, as a *cold temperature* requireth a *cold quality*, &c. The same may bee said of all the aforesaid qualities.

Now which of the qualities, that take their names from the place and the infirmity of the same, ought to be applyed vnto it, is indicated or declared as well by the nature of the part it selfe, as of the disease also. And for this cause the *stomacke* & *liver* do require such medicines as may strengthen them, as *wormewood*, &c. Each part also doth craue her proper and peculiar remedy: and so also are some diseases thought to be helped by some peculiar remedies; as the *falling sicknesse* by *Peonie*, &c. *The fist generall scope* is *The fist scope* the quantity of the remedie: and in nothing whatsoever doe the quantity of *Empiricks* and ignorant *Physitians* erre more then in this the remedy. poynt, it being notwithstanding so dangerous. It is not then sufficient to know that the disease is to bee cured by contraries; but the exact quantity of the remedy is also to be found out: for if we shall happen to ouer-coole a hot disease, we may cast the sicke into a cold disease, the which to prevent we ought to be acquainted both with the state of the body of the sicke, the disease it selfe, together with the nature and faculties of the remedies. Now that I insist not vpon the opinions of *Montanus Argenterius*; and others, I will shew onely from whence Galen taketh his indications of the quantity of the remedies, whom *Akakia* also (my sometimes kind and louing friend, when as I practised *Physike* in *France*) doth imitate. Hee taketh his indication of the quantity; first from the greatnessse of the infirmity, vnder which name I comprehend both the disease, the cause, and accidents of the same. A great infirmity therefore doth not only require a great quantity of the remedy, but also a competent power and force in the same: the small

smaller infirmity, smaller in quantity, and remisser in force: and finally the excelle of nature is to bee driven away by the like excelle of the remedy. In the next place Galen taketh his indications from the obstinacie and stubbornnes of the disease; for when the same may easily bee remoued, then are we to exhibite our remedies seldomer and more sparingly: but if they be hard and vneasie to be remoued, then may we more freely, more copiouly, and oftner exhibite our remedies. Thirdly, from the strength, for if it decay and wast, then must we exhibite our remedies sparingly and seldome: but if the case bee otherwise, then may wee oftner and frequently vse the same. Fourthly, from the proper and peculiar nature of the Patient: for according as they differ, so must the remedies in like manner vary. Some constitutions there are to whom any *Physicke* will presently turne into nourishment, and such may take the same more liberally. Others there are againe who are annoyed with any *Physicke* whatsocuer, so that oftentimes the very smell of it will incite them to casting; and to such thou oughtest to give the same more sparingly. Fiftly, from the nature and condition of the part: & this doth comprehend also vnder it the exquisite sense and feeling, together with the dulnesse thereof, the solidity, the office, &c. And therefore an acute sense and feeling doth reiect a strong and copious medicine, which a more obtuse and dull sense admitteth willingly. Likewise a thin and spongiouse part requireth much milder then that which is thick, hard and compact. So in like manner the *noble parts*, and such as performe a common duty to the whole body, (such as are the *stomacke, liuer, heart, and braine*) require the same more mild, and withall sparingly. On the contrary such as be obscure, ignoble, and performe no such publike and common office, may easily indure it somewhat quicker and in greater quantity. Sixtly, Galen taketh the indication of the quantity of the remedy from the shape or fashion of the part. And therefore such parts as haue within and without large and wide passages, through the which the medi-

medicine may be easily conueyed to the place affected, and the matter of the disease digested, require the same more gentle and more sparing: but such againe as are destitute of the same, or haue their passages narrower, require it both more copious and more quicke. Seauenthly, from the situation and connexion of the part with others; for such as bee outward hauing any society with the stomacke and guts, require the same both gentle and little in quantity: but such as bee more remote from the former, demand it in greater abundance and stronger withall.

The sixt generall scope is the limitation of the quantity, or the manner of administering it according to the severall occurrents and occasions. And therefore it is not without cause that *Montanus* saith, wee are well to consider how and after what manner we go about that we take in hand: for we proceed after one manner when it is a maligne disease, and otherwise when it is secure and void of danger: as also many dangerous accidents require a course farre differing from that disease where there is no such thing to be seene. Now the materiall cause also, or the subiect in the which the disease is inherent doth indicate the same, as that the cure must proceed after one manner in the *braine*, & after another in the *liner*. And to the former may be also added the *sickes parties custome, state of life or calling, the time of the yeare, age, temperature, or constitution of body; the motion of the disease, or the resting or staying of the same, and the nature of the place affected.*

A number of other indications for brevities sake I of purpose passe by, howbeit these may sufficiently declare vnto vs that which the stinking *urine* will never doe. Now notwithstanding all the premitis, we shall yet remaine in great doubt and suspence, vnlesse things bee done conueniently and in due time. And therefore the *seaueneth scope* considereth the due & conuenient time for that we take in hand. Thus the motion of the disease doth indicate when to doe or not to doe, and the time likewise of the disease. And therfore if the motion of the disease be quick & speedy, we must

*The sixt scope.
The manner of
limitation of
the quantity.*

*Vale Gal. ad
Glam. Monta-*

*The seventh
scope.
The fit & con-
uenient time.*

must with all speed helpe and succour the same: wherefore we must helpe very acute and sharpe diseases on the very selfe same day they begin vpon, enjoyning a most exquisite and sparing dyet withall, *delay being here most dangerous.* If the disease goe on slowly, the matter of the same not swelling, nor yet in very great abundance, but still and quiet, then are wee to expect the concoction of the same. The time of the disease doth indicate that we ought not to attempt any euacuation at the beginning, but in the increase, when as the signes of concoction do manifestly appeare. In the beginning of inflamations we are to abstaine from such medicines as doe digest and discusse. In the increase, and when it is now come to a stand and stay, we are to vse the same. So according to the minde of Galen the fit and convenient time is taken from the times of the disease, the violence of the accidents, and from the concoctions. So likewise the sicke parties proper and peculiar disposition, as also the remedies which haue gone before or ought to follow, as also the preceding or following infirmities, do often further or hinder the exhibiting of any more Physike. And for this cause if the nature of the infirmity require Phlebotomy, and yet the selfe same day the sicke haue taken a purging potion, we must of necessity deferre the remedy howbeit in it selfe very necessary. Now such things as doe commonly indicate, are the infirmities themselves, together with the state and condition of the body. Such things againe as doe hinder, are sometimes the disorder and unrulynesse of the sicke, the forwardnesse of the Physician, the perturbations of the minde, as also the manners and disposition of the sicke. The particular occasion hath in like manner the own proper and peculiar indications: but such as in regard they are conuersant about particulars, are rather to be learned by experience then by reason.

Now these seuen foresaid scopes being common to other actions, we will yet adde two more, to wit, the eighth and ninth, concerning the place and order, the which are more peculiarly appropriated to this Profession. The eighth scope

Scope teacheth vs to apply our remedies to the proper place. The eighth scope
And therefore the great guts demand glisters, as fit reme. The proper
dies; the small guts, some purge taken at the mouth; the sto. place.
macke or maw, a vomit, and sometimes a purge; the backe-
parts of the liner, by such means as prouoke urine, as hath been
said already, and so in many others, &c.

But as in other the former scopes, so in this also, some
things do sometimes occurre, which doe often hinder that
wee cannot hansomely bring to passe that which is by the
indications suggested vnto vs. As for example, the mouth
of the stomacke being much perplexed by reason of hot
distemper, and demaunding some actually cooling reme-
dy to bee applyed thereunto, the scituatiōn of the midriffe
which prohibite vs from applying any such outward reme-
dy. The ninth scope is the order. For when as in a disease
there be diuers things to be done, it concerneth vs not a
little to know what is to be done in the first place, what in
the second, and so consequently in order. Thus are we for-
ced sometimes in burning fevers, first of all to coole the
whole body, then next we remoue the obstructions. As
also when the strength of the body is almost quite wasted
away, and the spirits neere spent, before we either set vp
on the disease or the cause thereof, wee are constrained to
administer some such comfortable nourishment and other
meanes as may best nourish and comfort seeble & distres-
sed nature. In like manner we doe first cleane a distempe-
red ulcer from the matter and corruption of it, before wee
attempt to cure the distemper of the same. And therefore
I thinkē this axiome worthy the remembraunce, which may
also direct vs what to doe, to wit, *that wee are to begin with Vide Argent.*
that which most presseth and urgeth vs, to wit, that first of all lib. 2. de officio.
we remoue the same, and in the next place that which sup-
plyeth the place of the efficient cause: Lastly, wee are to
come to such things, without the which the rest cannot be
accomplished. But of these things thou maist at great lib. 3. &c.
length see the learned volumes of diuers famous Phy-
tians.

Q

And

*Medici. cap. 18.**Donat. 1. part.**de febri. Heurn.**Meth. ad praxin.*

And now I hope it is apparent to the eyes of euery one, that such *Physitians* proue tooles who doe from the inspection of the *vrine*, affirme that they are able to finde out any one, much leisse all these forelaid *scopes*, which is as impossible, as if they would containe all the water of the Sea in a few spoones. Whence it commeth to passe that these *water-prophets* plunge themselues in a world of errors, if omitting and passing by these *scopes* and indications vpon the bare sight of the *vrine* they shall happen to prescribe *Physicke* for their Patients: when as these former indications do more then sufficiently declare, that the presence of the *Physitian* is also required to assist his Patient. And some are not content rashly and boldly vpon the bare sight of the *vrine*, (as is said) to prescribe their remedies, but doe withall, publishing the same in their vulgar tongue to the great damage of many, prostitute the same to euery ones idle braine and fancie, to abuse them at his pleasure. But of this wee will now speake at greater length in this next Chapter.

C H A P. VI.

Against such as do prescribe and appoint remedies in their owne vulgar tongue, making the same common to every one.

Now as we haue hitherto sufficiently convinced the errors of such as vpon the bare sight of the *Vrines*, without any other indications, doe prescribe their remedies to the sicke without any sight of them: so must wee yet say somthing of another error depending vpon the former. And this is the prescription of remedies in the *vulgar tongue*. And therefore the renowned Hippocrates leaueth vs this instruction, that *high and great mysteries* are not to be communicated to the ignorant multitude, but onely to such as are initiate & trained vp in the grounds & principles of the same. And it doth manifestly appeare, that if the mysteries

ries and secrets of nature be laid open to wicked people, to Impostors and deceiuers, or yet to the vnlearned, they doe exceedingly abuse the same. And therefore the foresaid *Hippocrates*, vpon the admission of such as he found worthy to enter into this profession; tyed them to the oath of obseruing such precepts & crdinances as are set downe in that *science*, most prudently foreseeing what great calamity and vnexpected mischiefe might befall men, if the se-crets and mysteries of this Art were made common to knaues and ignorant people. But this cursed custome is growne so common, that the vulgar sort of people seeme to haue this noble Art of *Physicke* to sell and dispose of at their pleasures. Now this commeth to passe in part by means of the sordid and base niggardlinesse of many, who either do obtaine through importunity or otherwise, the prescription of their remedies in the vulgar tongue, to the end they may againe if need so require, vse the same in the like case, or yet communicate the same to their friends or acquaintance; and sometimes also after the seruing of their bill, get the same againe from the Apothecary to serue for the same purpose, not considering with themselues the manitold alterations and changes which may fall out in a short time, insomuch that that which before proued to be a most soueraigne remedy for thy health, may now by rea-son of some circumstances, be the cause of thy vnter over-thow and ruine. And thus haue I sometimes scene the billes of a *Physitian* dead twelue yeares before, carried to the Apothecaries shop to be made againe. And moreouer now of late I met with a bill wherein was set downe the description of a purging Potion, being communicated from house to house, and so sent to the Apothecaries shop to be prepared, and was indifferently exhibited to euery one which demanded it, and that without any regard ei-ther of age, sexe, temperature of body, or season of the yea-re, &c. Againe in the next place, this commeth also to passe, by reason of the couetousnesse and auarice of the A-*pothecary*, who is ready (ayming onely at his owne gaine.

This disorder
occasioned by
the sordid co-
uetousnes of
the patient.

As also by
meanes of the
Apothecary.

and profit) at all times, and to all sorts of persons, to prepare and make ready such billes as are prescribed either in the Latine, or yet in the vulgar tongue: the which neuerthelesse ought not to be done, vnlesse the *Physitian* out of his discretion, shall thinke it fit for that individuall party. This the Poet Sophocles wittily reprehended in these words

*Dulce lucrum
stiam ex menda-
cio. Sophocles.*

*Lucri bonus o-
dor ex re quali-
bet. Ihuinal.*

A laudable cu-
stome of the
*Italian Physiti-
ans*, in writing
all their billes
in paper-booke,
kept by the A-
pothecary.

*Profit and gaine thou ioyest my heart,
Though thou from lyes proceeded art.*

And this was the song of that sordid Emperour *Vespasian*, *The smell of gaine is alwayes good from whence soever it doth come, &c.* Now howbeit at my first comming out of Italy, finding this peruerse custome to haue crept in amongst my Countreymen, and therefore at first I also, howbeit against my will, gaue way for a season to this inueterate custome; yet after a while well weighing with my selfe the manifold abuses and inconueniences of this so peruerse a custome, I began to shake this burthen off my shoulders, refusing to write any billes at all either in the Latine or vulgar tongue. And therefore I gaue the Apothecary a paper-booke to keepe by him, in the which I wrote downe all my notes and receipts, as is the laudable custome of the *Italian Physicians*: this booke I charged him to keepe, and to suffer none to write out any receipt or note out of it; nor yet to prepare any of them without my knowledge and privity.

But if any will yet obiect that this is for our owne private commodity, let him know that the honest, carefull, and consonable *Physitian* doth not so gape after gaine as doe the multitude of these mercenary counterfeit *Physicians*, being such in name onely; but aboue all things, asymeth chiefly at the health of his Patient, preferring it euен before his owne priuate gaine and commodity, ready to redeeme their health, if it were with dammage and detriment to himselfe. The which what other profession I pray thee will thus put in practice. And yet ought not the Patient to be so miserable and base-minded as to bee vnthankfull to his *Physitian*: howbeit when he hath been
mosf

most bountifull in this kind, yet is he never able to requite him for so worthy a thing as is the health of the body: for whatsoeuer is given in this kinde is nothing else but a signe and token of a thankfull minde for so great and incalculable a benefit receiued. And this may plainly appeare if wee shall but consider the equall intercourse and commerce amongst men, on the which the whole streme of *Instice* and *equity* is founded; for then it will plainly appere, that howsoeuer money and wealth may counterpoise and match things of their owne ranke and nature; yet will it never bee able (as being of a farre inferiour and baser ranke and degree) condignly to recompence or reward the same. And in this may the difference bee seene betwixt this noble Profession and other inferiour mechanicall Arts, in the which it is apparant that the labourer may sufficiently be recompenced for his bodily labour and paines, as *equity*, *long custome*, or yet mutuall couenant shall agree vpon. And put yet the case that hea'th doe not ensue (as it often pleaseith the Almighty otherwise to dispose) who can give the *Physitian* a sufficient competent recompence for all his toyle, labour and paines; but especially for his anxiety of minde, his great solicitude and care which hee day and night vndergoeth, for the misery, calamity, and perplexed estate of his distressed Patients? Can any man of vnderstanding think that a small summe of money can sufficiently requite the same? No; if thou wert as rich as *Cresus* all thy wealth were not sufficient to recompence them condignly.

The *Physitian*
can never bee
sufficiently re-
compenced for
his paines.

Whosoever is
bestowed vpon
the *Physitian*
for his paines,
is but a token
of the Patients
thankfulness,
called properly
honorarium not
salarium, as in

But to returne to our purpose againe; I hope that honest and ingenuous *Physuians* will not follow this vulgar and corrupt custome: but will not onely themselues abstaine from divulgating abroad their billes or bookees in the vulgar tongue, as also from this preposterous and perverse manner of *inspection of vrines* in their owne Chambers; but will also as much as in them lyeth, labour to reclame others from this error. And if yet they shall perhaps not attaine to their intended end and purpose; yet

shall they in this poynt performe the part of honest and carefull *Physitians*. If any will yet further obiect, that if the *vrine* doe neither demonstrate and shew forth the infirmities nor yet the indications of the same, to what end and purpose haue you heretofore referred the inspection thereof to so necessary and profitable a part of *Physicke*, as that which the *Physitians* call commonly *semeioricall*, or handling the signes of diseases? To this I answer, that none of our best *Physitians* doe deny the necessarie and lawfull vse thereof; but yet after a farre other manner then most men haue hitherto conceiued. My minde and purpose therefore is not, nor euer was, to take away the right vse, but to reforme the abuse of the same, and taking away that which hath beene by it vsurped, and now for a long time vniustly detained, to make knowne to the world what of right and due belongeth to the same, as hath been at great length declared already. And thus I thinke it fitting that the *Physitian* bee present with his Patient there, not onely to view his *vrine*, but also narrowly to consider of all other such signes as do offer themselves to his view. For if wee thinke the presence of the *Surgeon* necessary for the curing of any outward wound receiuied in the body, if hee will cure the same according to Art as he ought: much more is it requisite that the *Physitian* be present with his Patient, being sickle of any internall disease, to the end that both hee may consider of all such things as we haue heretofore spoken of, as also that hee may obserue and marke all such things as may further or yet hinder the cure of the same, as hath beene already at great length declared and set downe. Now it may perhaps be replied, this is not a thing like to be reformed, since it is not vnlikely that the greatest part will still retaine their old inueterate custome, and will not free themselves from imposture and cozenage. To them I answere, that I beeleeue this to be true, all men are not of one minde, neither yet can wee alone amend all errors which are crept into this noble profession; diuers others hauing before our times

times (although not with the expected issue) attempted the like. In the meane time this shall give the world a sufficient testimony of our diligence and care, in that wee haue here oppoised our selues against soine such errors, as haue somewhat darkened the bright splendour of this Profession, and for the benefit of the sicke, laboured and indeuoured to remoue out of the society of the best approued *Physitians*, this vaine babbling and coniecturing by the *Vrine*: and some I hope there will be not onely ready to approue and think well of these our endeouours, but will also translate the same in their vulgar tonges, to the end that the most simple and ignorant may by this meanes, if they will, free themselves from the imposture and cozenage of these deceiving *Water-mongers*. For this cause also are we to pray to the great and mighty God of heauen, that he would touch the ignorant consciences of these *Sycophants, iuggling and cozening Empirickes, woman-Physitians*, and all the rest of that rabble, that yet at length they may repent them of their cozenages and impostures. I doe in like manner most earnestly intreat and request all learned *Physitians* that they would ioyn with mee and others of my minde in these our so honest endeauours; and wee againe will not be wanting on our parts: and further if at any time by meanes of the importunity of some wee shall bee forced to giue way to this inspection of *vrine* in our owne Chambers, we shall neuertheleesse giue warning to euery one who shall thus come to aske counsell at our hands, that it were a great deale better that we were conducted to the place where the sicke party lyeth, that so both more easily and more safely we might doe our best for the restoring of him againe to his former health. But spon the other side they will not hearken to this our wholesome admonition, the fault shall lye vpon themselues.

Now at length to draw this our Discourse to an end, I hope it doth plainly appeare, that the generall conclusion whereabout we haue so much bestirred our selues in this whole Discourse, as being the maine subiect thereof, to wit,

wit, that the judgement of the nature and essence of diseases by the sole inspection of the Vrine, is very full of danger and deceit, is plainly and conspicuously laid open to the view of every one that will not shut vp his eyes that he may not behold manifest truth. And certainly the verioue we ought to beare vnto our neighbours might bee sufficient motiue to induce vs to lay open to the world all such errors whereby our neighbour might be any wayes indangered or indammaged, to the end he may auoid and shun the same.

Now G O D of his great goodness grant that this labour and paines which I haue so willingly vndertaken for this end and purpose bee not frustrate of th due effect.

FINIS.

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